A TREATISE ON COSMIC FIRE

BY

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AUTHOR OF "LETTERS ON OCCULT MEDITATION," "INITIATION, HUMAN AND SOLAR," "THE CONSCIOUSNESS OF THE ATOM"

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TO

HELENA PETROVNA BLAVATSKY,

THAT GREAT DISCIPLE WHO LIGHTED HER TORCH IN THE EAST AND BROUGHT THE LIGHT TO EUROPE AND AMERICA IN 1875.

"To the God Who is in the FIRE and Who is in the
waters;
To the God Who has suffused Himself through all
the world;
To the God Who is in summer plants and in the
lords of the forest;
To that God be adoration, adoration."

—*Sh'vet Upanishad,* II.17.

FOREWORD

This "Treatise on Cosmic Fire" has a fivefold purpose in view:

First, to provide a compact and skeleton outline of a scheme of cosmology, philosophy, and psychology which may perhaps be employed for a generation as a reference and a textbook, and may serve as a scaffolding upon which more detailed instruction may later be built, as the great tide of evolutionary teaching flows on.

Secondly, to express that which is subjective in comprehensible terms, and to point out the next step forward in the understanding of the true psychology. It is an elucidation of the relation existing between Spirit and Matter, which relation demonstrates as *consciousness.* It will be found that the Treatise deals primarily with the aspect of mind, with consciousness and with the higher psychology, and less with matter as we know of it on the physical plane. The danger involved in giving out information concerning the various energies of atomic matter is too great, and the race as yet too selfish to be entrusted with these potencies. Man is already, through the able work of the scientists, discovering the needed knowledge with adequate rapidity. The emphasis in this book will be found to be laid upon those forces which are responsible for the objective manifestation of a Solar Logos and of man, and only in the first section will indication be given as to the nature of those energies which are strictly confined to the physical plane.

Thirdly, to show the coherent development of all that is found within a solar system; to demonstrate that everything which exists evolves (from the lowest form of life at the densest point of concretion up to the highest and most tenuous manifestation) and that all forms are but the expression of a stupendous and divine Existence. This expression is caused by the blending of two divine aspects through the influence of a third, and produces the manifestation which we call a form, starting it upon its

evolutionary cycle in time and space. Thus is form brought to the point where it is an adequate medium for the demonstration of the nature of that which we call God.

Fourthly, to give practical information anent these focal points of energy which are found in the etheric bodies of the solar Logos, the *macrocosm,* and of man, the *microcosm.* As the etheric substratum which is the true substance underlying every tangible form is understood, certain great revolutions will be brought about in the domains of science, of medicine and of chemistry. The study of medicine, for instance, will eventually be taken up from a new angle, and its practice will be built upon a comprehension of the laws of radiation, of magnetic currents, and of the force centres found in men's bodies and their relationship to the force centres and currents of the solar system.

Fifthly, to give some information, hitherto not exoterically imparted as to the place and work of those myriads of sentient lives who form the essence of objectivity; to indicate the nature of those Hierarchies of Existences who form out of their own substance all that is seen and known, and who are themselves Fire and the cause of all the heat, warmth, life and motion in the universe. In this way the action of Fire on Water, of Heat in Matter, whether macrocosmically or microcosmically considered, will be touched upon and some light thrown upon the Law of Cause and Effect (the Law of Karma) and its significance in the solar system.

To sum up the matter, the teaching in this book should tend to an expansion of consciousness, and should bring about a recognition of the adequacy, as a working basis, for both science and religion, of that interpretaton of the processes of nature which has been formulated for us by the Master Minds of all time. It should tend to bring about a reaction in favor of a system of philosophy which will link both Spirit and matter, and demonstrate the essential unity of the scientific and religious idea. The two are at present somewhat divorced, and we are only just beginning to grope our intellectual way out of the depths of a materialistic interpretation. It must not be forgotten, however, that under the Law of Action and Reaction, the long period of materialistic thought has been a necessary one for humanity, because the mysticism of the Middle Ages had led

us too far in the opposite direction. We are now tending to a more balanced view, and it is hoped that this treatise may form part of the process through which equilibrium is attained.

In studying this treatise the student is asked to bear in mind certain things:

a. That in dealing with these subjects we are concerned with the essence of that which is objective, with the subjective side of manifestation, and with the consideration of force and of energy. It is wellnigh impossible to reduce such concepts to concrete formulas and to express them in such a way that they can be easily apprehended by the average man.

b. That as we use words and phrases and speak in terms of modern language the whole subject necessarily becomes limited and dwarfed, and much of the truth is thereby lost.

c. That all that is in this treatise is offered in no dogmatic spirit but simply as a contribution to the mass of thought upon the subject of world origins and to the data already accumulated as to the nature of man. The best that man can offer as a solution of the world problem must perforce take a dual form and will demonstrate through a life of active service, tending to amelioration of environal conditions, and through a formulation of some cosmological scheme or plan which will seek to account as much as may be for conditions as they are seen to exist. Arguing as men do at present from the basis of the known and the demonstrated and leaving untouched and unaccounted for, those deep-seated causes which must be presumed to be producing the seen and known, all solutions as yet fail and will continue to fail in their objective.

d. That all attempts to formulate in words that which must be felt and *lived* in order to be truly comprehended must necessarily prove distressingly inadequate. All that can be said will be after all but the partial statements of the great veiled Truth, and must be offered to the reader and student as simply providing a working hypothesis, and a suggestive explanation. To the open-minded student and the man who keeps the recollection in his mind that the truth is progressively revealed, it will be apparent that the fullest expression of the truth possible at any one time will be seen later to be but a fragment of a whole, and

later still be recognised to be only portions of a fact and thus in itself a distortion of the *real*.

This treatise is put out in the hope that it may prove useful to all broad-minded seekers after truth and of value to all investigators into the subjective Source of all that which is tangibly objective. It aims to provide a reasonably logical plan of systemic evolution and to indicate to man the part he must play as an atomic unit in a great and corporate Whole. This fragment of the Secret Doctrine in the turning of the evolutionary wheel goes out to the world making no claims as to its source, its infallibility or the correctness in detail of its statements.

No book gains anything from dogmatic claims or declarations as to the authoritative value of its source of inspiration. It should stand or fall solely on the basis of its own intrinsic worth, on the value of the suggestions made, and its power to foster the spiritual life and the intellectual apprehension of the reader. If this treatise has within it anything of truth and of reality, it will inevitably and unfailingly do its work, carry its message, and thus reach the hearts and minds of searchers everywhere. If it is of no value, and has no basis in fact, it will disappear and die, and most rightly so. All that is asked from the student of this treatise is a sympathetic approach, a willingness to consider the views put forth and that honesty and sincerity of thought which will tend to the development of the intuition, of spiritual diagnosis, and a discrimination which will lead to a rejection of the false and an appreciation of the true.

The words of the Buddha most appropriately have their place here, and make a fitting conclusion to these preliminary remarks:

THE LORD BUDDHA HAS SAID

> that we must not believe in a thing said merely because it is said; nor traditions because they have been handed down from antiquity; nor rumours, as such; nor writings by sages, because sages wrote them; nor fancies that we may suspect to have been inspired in us by a Deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor

because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. "For this," says he in concluding, "I taught you not to believe merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly."

—*Secret Doctrine* III. 401.

May this be the attitude of every reader of this "Treatise on Cosmic Fire."

ALICE A. BAILEY.

Note:—In the footnotes throughout this treatise "The Secret Doctrine" by H. P. Blavatsky is designated by the initials S. D. The page references are to the "Third Revised Edition."

FIRE

"What says the esoteric teaching with regard to *Fire?*"

Fire is the most perfect and unadulterated reflection, in Heaven as on earth, of the One Flame. It is life and death, the origin and the end of every material thing. It is divine Substance."

—*Secret Doctrine* I. 146.

Our earth and man (are) the products of the *Three Fires.*

—*Secret Doctrine* II. 258.

Fire and flame destroy the body of an Arhat; their essence makes him immortal.

—*Secret Doctrine* I. 35.

THE THREE FIRES

I. *The Internal Fire or Fire by Friction.*

"There is heat internal and heat external in every atom, the breath of the Father (Spirit) and the breath (or heat) of the Mother (matter)."

—*Secret Doctrine* I. 112.

II. *The Fire of Mind or Solar Fire.*

"The fire of knowledge burns up all action on the plane of illusion, therefore those who have acquired it and are emancipated are called 'Fires.' "

—*Secret Doctrine* I. 114.

III. *The Fire of Spirit or Electric Fire.*

"Lift up thy head, O Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, O Gurudeva; I see countless undetached sparks shining in it."

—*Secret Doctrine* I. 145.

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The above tabulation of the subjects dealt with in this treatise is of very real importance, for it forms the basis of that which we shall be considering. The total lack of a wider consciousness than the individual and the personal acts as a bar to the true comprehension of things macrocosmic, but if the occult method is adhered to, if the Law of Correspondences is studied, and if we ever reason upward from the microcosm to the greater Whole, then glimpses will be caught of vast realms of realisation and vistas of spiritual unfoldment will open up before us, undreamt of hitherto.

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INTRODUCTORY POSTULATES

INTRODUCTORY POSTULATES.

The teaching which is given in this Treatise on Cosmic Fire might be formulated in the following terms. These postulates are simply extensions of the three fundamentals to be found in the Proem in the first volume of the *Secret Doctrine* by H. P. Blavatsky.[1] Students are recommended to study them carefully; in this way their understanding of the Treatise will be greatly aided.

I. *There is one Boundless Immutable Principle.*

1. This Principle is the manifestation of the energy of a great cosmic Existence, Whom we call for lack of a better term, a Solar Logos.
2. This Solar Logos incarnates, or comes into manifestation, through the medium of a solar system.
3. This solar system is the body, or form, of this cosmic Life, and is itself triple.
4. This triple solar system can be described in terms of three aspects, or (as the Christian theology puts it) in terms of three Persons.

1st Person....	Father.	Life.	Will.	Purpose. Positive energy.
	Electric Fire, or Spirit.			
2nd Person....	Son.	Conscious-ness	Love-wisdom	Equilibrised energy.
	Solar Fire, or Soul.			
3rd Person....	Holy Spirit.	Form.	Active Intelligence	Negative energy.

Fire by Friction, or Body, or Matter.

5. Each of these three is also triple in manifestation, making therefore

[1] S. D., I, 42-44.

a. The nine Potencies or Emanations.
b. The nine Sephiroth.
c. The nine Causes of Initiation.

These, with the totality of manifestation or the Whole, produce the ten (10) of perfect manifestation, or the perfect MAN.

6. These three aspects of the Whole are present in every form.
   a. The solar system is triple, manifesting through the three above mentioned.
   b. A human being is equally triple, manifesting as Spirit, Soul and Body, or Monad, Ego and Personality.
   c. The atom of the scientist is also triple, being composed of a positive nucleus, the negative electrons, and the totality of the outer manifestation, the result of the relation of the other two.
7. The three aspects of every form are inter-related and susceptible of intercourse, because
   a. Energy is in motion and circulates.
   b. All forms in the solar system form part of the Whole, and are not isolated units.
   c. This is the basis of brotherhood, of the communion of saints, and of astrology.
8. These three aspects of God, the Solar Logos, and the Central Energy or Force (for the terms are occultly synonymous) demonstrate through seven centres of force,—three major centres and four minor. These seven centres of logoic Force are themselves so constituted that they form corporate Entities. They are known as
   a. The seven Planetary Logoi.
   b. The seven Spirits before the Throne.
   c. The seven Rays.
   d. The seven Heavenly Men.

9. The Seven Logoi embody seven types of differentiated force, and in this Treatise are known under the names of Lords of the Rays. The names of the Rays are

Ray I ..Ray of Will or Power.....1st Aspect
Ray II ..Ray of Love Wisdom.....2nd Aspect
Ray III ..Ray of Active Intelligence.3rd Aspect
These are the major Rays.
Ray IV ..Ray of Harmony, Beauty and Art.
Ray V ..Ray of Concrete Knowledge or Science.
Ray VI ..Ray of Devotion or of Abstract Idealism.
Ray VII..Ray of Ceremonial Magic or Order.

II. *There is a basic law called the Law of Periodicity.*

1. This law governs all manifestation, whether it is the manifestation of a Solar Logos through the medium of a solar system, or the manifestation of a human being through the medium of a form. This law controls likewise in all the kingdoms of nature.
2. There are certain other laws in the system which are linked with this one; some of them are as follows:
   a. The Law of Economy ...the law governing matter, the third aspect.
   b. The Law of Attraction ..the law governing soul, the second aspect.
   c. The Law of Synthesis ..the law governing spirit, or the first aspect.
3. These three are cosmic laws. There are seven systemic laws, which govern the manifestation of our Solar Logos:

a. The Law of Vibration.
b. The Law of Cohesion.
c. The Law of Disintegration.
d. The Law of Magnetic Control.
e. The Law of Fixation.
f. The Law of Love.
g. The Law of Sacrifice and Death.

4. Each of these Laws manifests primarily on one or other of the seven planes of the solar system.
5. Each law sweeps periodically into power and each plane has its period of manifestation and its period of obscuration.
6. Every manifested life has its three great cycles:

Birth	Life	Death.
Appearance ...	growth	disappearance.
Involution	evolution	obscuration.
Inert motion ...	activity	rhythmic motion.
Tamasic life ...	rajasic life ...	sattvic life.

7. Knowledge of the cycles involves knowledge of number, sound and colour.
8. Full knowledge of the mystery of the cycles is the possession only of the perfected adept.

III. *All souls are identical with the Oversoul.*

1. The Logos of the solar system is the Macrocosm. Man is the Microcosm.
2. Soul is an aspect of every form of life from a Logos to an atom.
3. This relationship between all souls and the Oversoul constitutes the basis for the scientific belief in Brotherhood. Brotherhood is a fact in nature, not an ideal.
4. The Law of Correspondences will explain the details of this relationship. This Law of Correspondences or of Analogy is the interpretive law of the system, and explains God to man.

5. Just as God is the Macrocosm for all the kingdoms in Nature, so man is the Macrocosm for all the sub-human kingdoms.
6. The goal for the evolution of the atom is self-consciousness as exemplified in the human kingdom.

   The goal for the evolution of man is group consciousness, as exemplified by a Planetary Logos.[2]

   The goal for the Planetary Logos is God consciousness, as exemplified by the Solar Logos.
7. The Solar Logos is the sum-total of all the states of consciousness within the solar system.[3]

[2] Ancient of Days. Daniel VII, pp. 13, 22.

[3] "We have all got into the habit of viewing the universe as a vast group of isolated bodies having very little connection with each other, while the fact is that the universe is one in its essence and many in its manifestations, descending from a homogeneity on the highest plane to more and more marked heterogeneity as it reaches the lowest planes."—*Some Thoughts on the Gita*, p. 54.

STANZAS OF DZYAN

STANZA I

The Secret of the Fire lieth hid in the second letter of the Sacred Word. The mystery of life is concealed within the heart. When the lower point vibrates, when the sacred triangle glows, when the point, the middle center, and the apex, connect and circulate the Fire, when the threefold apex likewise burns, then the two triangles—the greater and the lesser—merge into one flame, which burneth up the whole.

STANZA II

"AUM," said the Mighty One, and sounded forth the Word. The sevenfold waves of matter resolved themselves, and varied forms appeared. Each took its place, each in the sphere ordained. They waited for the sacred flood to enter and to fill.

The Builders responded to the sacred sound. In musical collaboration they attended to the work. They built in many spheres, beginning with the third. Upon this plane their work commenced. They built the sheath of atma and strung it to its Primary.

"AUM," said the Mighty One. "Let now the work proceed. Let the Builders of the air continue with the plan."

The Deva-Lord and Builders upon the plane of air worked with the forms within that sphere which is reckoned mainly theirs. They wrought for union, each in his group assigned. The moulds grew fast beneath their hands.

The sacred plane of juncture, the fourth great plane, became the sphere within the greater circle which marked the goal for man.

"AUM," said the Mighty One, He breathed forth to the fifth, the plane which is the burning-ground, the meeting place for fire. This time a cosmic note is heard beneath the sound systemic. The fire within, the fire without, meet with the fire ascending. The guardians of the cosmic fire, the devas of fohatic heat, watched o'er the forms that formless stood, waiting a point in time.

The builders of a lesser grade, devas who work with matter, wrought at the forms. They stood in fourfold order. Upon the threefold levels in empty silence stood the forms. They vibrated, they responded to the key, yet useless stood and uninhabited.

"AUM," said the Mighty One, "let the waters too bring forth." The builders of the watery sphere, the denizens of moisture, produced the forms that move within the kingdom of Varuna. They grew and multiplied. In constant flux they swayed. Each ebb of cosmic motion increased the endless flow. The ripple of the forms was seen.

"AUM," said the Mighty One, "let the Builders deal with matter." The molten solidified. The solid forms were built. The crust cooled. The rocks congealed. The builders wrought in tumult to produce the forms of maya. When the rocky strata were completed the work stood in completion. The builders of the lowest grade announced the work was finished.

Forth from the rocky strata emerged the covering next. The builders of the second agreed the work was done. The first and second on the upward way stood forth in fourfold form. The inner five was somewhat seen by those whose sight was keen.

"AUM," said the Mighty One, and gathered in His Breath. The spark within the peopling third impelled to further growth. The builders of the lowest forms, manipulating densest maya, merged their production with the forms built by the watery ones. Matter and water merged produced the third in time. Ascension thus progressed. The builders worked in union. They called the guardians of the fiery zone.

Matter and water mixed with fire, the inner spark within the form were blended all together.

The Mighty One looked down. The forms met His approval. Forth came the cry for further light. Again He gathered in the sound. He drew to higher levels the feeble spark of light. Another tone was heard, the sound of cosmic fire, hid in the Sons of Manas. They called to their Primaries. The lower four, the higher three, and the cosmic fifth met at the great inbreathing. Another sheath was formed.

STANZA III

The great Wheel turned upon itself. The seven lesser wheels rushed into being. They revolve like their Mother, around, within and forward. All that existeth was.

The wheels were diverse, and in unification, one. As evolved the great Wheel, the inner fire burst forth. It touched into life wheel the first. It circulated. A million fires rose up. The quality of matter densified, but form was not. The Sons of God arose, scanned the depth of Flame, took from its heart the sacred Stone of Fire, and proceeded to the next.

In turning next the Great Wheel launched the second. Again the flame burst forth, took to its heart the Stone and proceeded in revolution. The Sons of God again arose, and sought within the flame. "The form sufficeth not," they said, "remove from without the fire."

Faster revolved the greater Wheel, blue white emerged the flame. The Sons of God again came down and a lesser wheel revolved. Seven times the revolution, and seven times great the heat. More solid grew the formless mass, and deeper sank the Stone. To the heart of inmost fire the sacred Stone went down. This time the work was better done, and the product more perfected. At the seventh revolution, the third wheel rendered back the Stone. Triple the form, rosy the light, and sevenfold the eternal principle.

From out the greater Wheel, down from the vault of heaven, came into light the lesser wheel that counted as the fourth. The eternal Lhas looked down, and the Sons of God reached forth. Down to the inmost point of death They flung the sacred Stone. The plaudits of the Chohans rose. The work had turned a point. From the pit of outer darkness, They gathered forth the Stone, translucent now and unalloyed, of colour rose and blue.

The turning of the fifth wheel and its action on the Stone rendered it still more fit. Yellow the blending tint, orange the inner fire, till yellow, rose and blue mingled their subtle tones. The four wheels with the greater worked thus upon the Stone till all the Sons of God acclaimed, and said: "The work is done."

STANZA IV

In revolution fifth of the great Wheel the period set was reached. The lesser wheel, that responded to that fifth great turn, passed through the cycle and entered into peace.

The lesser wheels come forth and likewise do their work. The great Wheel gathers back the emanating sparks. The Five dealt with the work, the lesser two but wrought with detail. The Stone had gathered fire, lambent with flame it shone. The outer sheath met not the need till the sixth wheel and the seventh had passed it through their fires.

The Sons of God emerged from out their source, gazed on the sevenfold work, and stated it was good. The Stone was set alone. In dual revolution moved the greater Wheel. The fourth Lord of the greater Twelve handled the work of sevenfold fire. "It is not fit," He said, "merge thou this Stone within the wheel which started revolution."

The lords of the greater seven plunged the Stone within the moving wheel. The lords of the greater fifth and sixth likewise plunged their Stone.

Within the fire, deep at the inmost sphere, as whirled through space the greater Wheel, bearing the lesser seven, the two were fused. The fourth, the fifth, the sixth blended, merged and intermingled.

The aeon closed, the work was done. The stars stood still. The eternal Ones cried to inmost heaven: "Display the work. Draw forth the Stones." And lo, the Stones were one.

STANZA V

The moment manvantaric, for which had waited all the Triads, the hour that marked the solemn point of juncture, arrived within the scope of time, and lo, the work was done.

The hour for which the seven groups purushic, each vibrant to the sounding of the Word, seeking the adding of the power, had waited for millennia, passed in a flash of time, and lo, the work was done.

The First Degree in mighty acclamation deeming the hour propitious, sounded the triple note in threefold reverberation. The echo reached the goal. They three times sent it forth. Restless the sphere of blue felt the vibration and answering, roused herself and hastened to the call.

The Second, with wise insistence, hearing the First sound forth, knowing the hour had likewise come, echoed the sound on note quadruple. This fourfold reverberation circled the gamut of the spheres. Again it was sent forth. Three times the note was sounded, pealing across the heavens. At the third intoning came the answer to the call. Vibrant as a key attuned, the eternal Primary replied. The blue to the dense one answered and responded to the need.

Quivering the sphere heard the third take up the note, pealing it forth, a full-toned chord smote on the ears of the Watchers of the Flame.

The Lords of Flame arose and prepared Themselves. It was decision's hour. The seven Lords of the seven spheres watched breathless the result. The

great Lord of sphere the fourth awaited the oncoming.

The lower was prepared. The upper was resigned. The great Five waited for the point of equidistant merging. The foundation note ascended. Deep answered unto deep. The fivefold chord awaited the response from Those Whose hour had come.

Dark grew the space between the spheres. Radiant two balls became. The threefold thirty-five, finding the distance just, flashed like a sheet of intermittent flame, and lo, the work was done. The great Five met the Three and Four. The point intermediate was achieved. The hour of sacrifice, the sacrifice of Flame, arrived, and for aeons hath endured. The timeless Ones entered into time. The Watchers began Their task, and lo, the work proceeds.

STANZA VI

Within the cavern dark the fourfold one groped for expansion and for further light. No light above, and all around the gloom enveloped. Pitchy the darkness that surrounded it. To the innermost centre of the heart, throbbing without the Warming Light, crept in the icy cold of uttermost darkness.

Above the cavern dark shone all the light of day; yet the fourfold one saw it not, nor did the light pervade.

The rending of the cavern precedes the light of day. Great, then, must be the shattering. No help is found within the cave, nor any hidden light. Around the fourfold one lieth the vault of stone; beneath him menaceth the root of blackness, of utter denseness; beside him and above, naught but the same is seen.

The threefold Watchers know and see. The fourfold is now ready; the work of denseness is completed; the vehicle prepared.

Soundeth the trump of shattering. Blinding the power of the oncoming flame. The mystic earthquake rocks the cavern; the burning Flames disintegrate the maya, and lo, the work is done.

Gone is the gloom and the blackness; rent is the cavern's roof. The light of life shines in; the warmth inspires. The Lords on-looking see the work commence. The fourfold one becomes the seven. The

chant of those who flame rises to all creation. The moment of achievement is attained.

Proceedeth the work anew. Creation moveth on its way, while waxeth the light within the cavern.

STANZA VII

Riseth the cave of beauty rare, of colour iridescent. Shineth the walls with azure tint, bathed in the light of rose. The blending shade of blue irradiates the whole and all is merged in gleaming.

Within the cave of iridescent colour, within its arching circle, standeth the fivefold One demanding further light. He struggleth for expansion, he wrestleth towards the day. The Five demand the greater Sixth and Seventh. The surrounding beauty meeteth not the need. The inner warmth sufficeth but to feed the urge for FIRE.

The Lords of Flame look on; they chant aloud: "The time is come, that time for which We wait. Let the Flame become the FIRE and let the light shine forth."

The effort of the Flame within the crystal cave becometh ever greater. The cry goes forth for other aid from other Flaming Souls. The response comes.

The Lord of Flame, the Ancient One, the Mighty Lord of Fire, the Point of Blue within the hidden diamond, the Youth of Timeless Aeons, assisteth in the work. The inner burning light and the outer waiting fire,—together with the ROD,—meet on the sphere of crystal, and lo, the work is done. The crystal rends and quivers.

Seven times the work proceeds. Seven the efforts made. Seven the applications of the Rod, held by a Lord of Flame. Three are the lesser touches; four

the divine assistance. At the final fourth the work is done and the whole cave disrupts. The lighted flame within spreads through the rending walls. It mounteth to its Source. Another fire is merged; another point of blue findeth its place within the diadem logoic.

STANZA VIII

The greater Three, each with their seven lesser wheels, in spiral evolution, rotate within the timeless Now, and move as one. The cosmic Lords from Their high place, view the past, control the Now, and ponder on the Day be with us.

The Lhas of the eternal Sound, the product of the time that was, surmount the sevenfold display. Within the Ring-pass-not the Word of Love sounds forth.

The sevenfold Lords proceed with just vibration to carry out the work. They sound forth each a note of the deep logoic chord. Each to His greater Lord makes record due. In the solemn breathing forth the forms are built, the colour just apportioned, and the flame within reveals itself with ever growing light.

The Lord of Blue, Who gathereth all within the arc of Buddhi, soundeth His note. To Their source return the other six, blending Their colour diverse within Their Primary.

Blue to the green is added and completion quick is seen. The vibration of the third is added to the one. Blue to the orange blends, and in their wise admixture is seen the stable scheme. To the yellow and the red, to the purple and the ultimate is the vibration of the seventh adjusted as the Primary.

Each of the seven Lords, within Their seven schemes, adjusted to the second karmic circle, merge

Their migrating spheres and blend Their myriad atoms.

The forms through which They work, the lesser million spheres, the cause of separation and the curse of the Asuras, shatter when sounds the Sacred Word within a point in time.

The life logoic surges out. The streams of colour melt together. The forms are left behind, and Parabrahm stands complete. The Lord of the cosmic Third utters a Word unknown. The sevenfold lesser Word forms part of the vaster chord.

The Now becomes the time that was. The aeon mergeth into space. The Word of Motion hath been heard. The Word of Love succeedeth. The Past controlled the form. The Now evolves the life. The Day that is to be sounds forth the Word of Power.

The form perfected and the life evolved hold the third secret of the greater Wheel. It is the hidden mystery of living motion. The mystery, lost in the Now but known to the Lord of Cosmic Will.

STANZA IX

The thirty thousand million Watchers refused to heed the call. "We enter not the forms," they said, "until the seventh aeon." The twice thirty thousand million hearkened to the call and took the forms designed.

The rebellious ones laughed within themselves, and sought pralayic peace until the seventh aeon. But the seven great Lords called to the greater Chohans, and with the eternal Lhas of the third cosmic heaven entered into debate.

The dictum then went forth. The laggards in the highest sphere heard it echo through the scheme. "Not till the seventh aeon, but at the fourteenth seven will the chance again come round. The first shall be the last and time be lost for aeons."

The obedient Sons of Mind connected with the Sons of Heart, and evolution spiralled on its way. The Sons of Power stayed in their appointed place, though cosmic karma forced a handful to join the Sons of Heart.

At the fourteen seventh aeon, the Sons of Mind and Heart, absorbed by endless flame, will join the Sons of Will, in manvantaric manifestation. Three times the wheel will turn.

At the centre stand the buddhas of activity, helped by the lords of love, and following their twofold work will come the radiant lords of power.

The buddhas of creation from out the past have

come. The buddhas of love are gathering now. The buddhas of will at the final turn of the third major wheel will flash into being. The end will then be consummated.

STANZA X

The Fifth progresseth and from the remnants of the Fourth multiplied and reproduced. The waters arose. All sank and was submerged. The sacred remnant, in the place appointed, emerged at later date from out the zone of safety.

The waters dissipated. The solid ground emerged in certain destined places. The Fifth o'er-ran the Sacred Land, and in their fivefold groups developed the lower Fifth.

They passed from stage to stage. The watching Lords, recognising the rupas formed, gave a sign to the circulating Fourth and it speeded faster on its way. When the lesser Fifth had midway passed and all the lesser four were peopling the land, the Lords of Dark Intent arose. They said: "Not so shall go the force. The forms and rupas of the third and fourth, within the corresponding Fifth, approach too close the archetype. The work is far too good."

They constructed other forms. They called for cosmic fire. The seven deep pits of hell belched forth the animating shades. The incoming seventh reduced to order all the forms,—the white, the dark, the red, and shaded brown.

The period of destruction extended far on either hand. The work was sadly marred. The Chohans of the highest plane gazed in silence on the work. The Asuras and the Chaitans, the Sons of Cosmic Evil, and the Rishis of the darkest constellations,

gathered their lesser hosts, the darkest spawn of hell. They darkened all the space.

* * * * *

From the coming of the heaven-sent One peace passed upon the earth. The planet staggered and belched forth fire. Part rose. Part fell. The form was changed. Millions took other forms or ascended to the appointed place of waiting. They tarried till the hour of progress should again sound forth for them.

* * * * *

The early Third produced the monsters, great beasts and evil forms. They prowled upon the surface of the sphere.

The watery Fourth produced within the watery sphere, reptiles and spawn of evil fame, the product of their karma. The waters came and swept away the progenitors of the fluidic spawn.

The separating Fifth built in the rupa sphere the concrete forms of thought. They cast them forth. They peopled the lower four, and like a black and evil cloud shut out the light of day. The higher three were hid.

* * * * *

The war upon the planet had been waged. Both sides descended into hell. Then came the Conqueror of form. He drew on the Sacred Fire, and purified the rupa levels. The fire destroyed the lands in the days of the lesser Sixth.

When the Sixth appeared the land was changed. The surface of the globe circled through another cycle. Men of the higher Fifth mastered the lower

three. The work was shifted to the plane whereon the Pilgrim stood. The lesser triangle within the lower auric egg became the centre of cosmic dissonance.

STANZA XI

The wheel of life turns within the wheel of outer form.

The matter of Fohat circulateth, and its fire hardeneth all the forms. The wheel that is not glimpsed moveth in rapid revolution within the slower outer case, till it weareth out the form.

The forty-nine fires burn at the inner centre. The thirty-five circulating fiery vortices extend along the circle of the periphery. Between the two passeth in ordered sequence the various coloured flames.

The great Triangles in their just arrangement hold hid the secret of the wheel of life. The cosmic fire radiates as directed from the second sphere, controlled by the Ruler of the merging ray. The cohorts of the third encircling sphere in varied ranks mark out the lesser threes.

The wheel of life still moves within the form. The devas of the fourth connect the thirty-five, and blend them with the central forty-nine. Above they work, seeking to merge the whole. Upward they strive, who in their myriad forms revolve within the wheels of lesser magnitude. The whole is one, yet on the lower spheres only the forms appear. They seem in their divisions more than can be grasped or met.

The many circulate. The forms are built, become too firm, are broken by the life, and circulate again. The few revolve, holding the many in the heat of motion. The one embraces all, and carries all from great activity into the heart of cosmic peace.

STANZA XII

The Blessed Ones hide Their threefold nature but reveal Their triple essence by means of the three great groups of atoms. Three are the atoms and threefold the radiation.

The inner core of Fire hides itself and is known only through radiation and that which radiates. Only after the blaze dies out and the heat is no longer felt can the fire be known.

STANZA XIII

Through the band of violet that encircleth the Heavens passeth the globe of purple dark. It passeth and returneth not. It becometh enrapt in the blue. Three times the blue enfoldeth, and when the cycle is completed the purple fadeth and is merged into the rose, and the path again is traversed.

Three the great colours in the cycle that counteth as the fourth, violet, blue and rose, with the basic purple in revolution.

Four are the colours secondary in the cycle of discrimination in which the revolution taketh place. It is circled to the midmost point and somewhat passed. Yellow the band that cometh, orange the cloud that hideth, and green for vivification. Yet the time is not yet.

Many the circling fires; many the revolving rounds, but only when the complementary colours recognise their source, and the whole adjusteth itself to the seven will be seen completion. Then will be seen each colour in adjustment right, and the cessation of revolution.

SECTION ONE

FIRE BY FRICTION

THE FIRE OF MATTER

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SECTION ONE

INTRODUCTORY REMARKS

I. Fire in the Macrocosm
II. Fire in the Microcosm.
III. Fire in manifestation.

We purpose in these few introductory remarks to lay down the foundation for a 'Treatise on Cosmic Fire,' and to consider the subject of fire both macrocosmically and microcosmically, thus dealing with it from the standpoint of the solar system, and of a human being. This will necessitate some preliminary technicalities which may seem at first perusal to be somewhat abstruse and complicated but which, when meditated upon and studied, may eventually prove illuminating and of an elucidating nature, and which also, when the mind has familiarised itself with some of the details, may come to be regarded as providing a logical hypothesis concerning the nature and origin of energy. We have elsewhere, in an earlier book, touched somewhat upon this matter, but we desire to recapitulate and in so doing to enlarge, thus laying down a broad foundation upon which the subject matter can be built up, and providing a general outline which will serve to show the limits of our discussion.

Let us, therefore, look at the subject macrocosmically and then trace the correspondence in the microcosm, or human being.

I. FIRE IN THE MACROCOSM

In its essential nature Fire is threefold, but when in manifestation it can be seen as a fivefold demonstration, and be defined as follows:

1. *Fire by friction,* or internal vitalising fire. These fires animate and vitalise the objective solar system. They are the sumtotal of logoic kundalini, when in full systemic activity.
2. *Solar Fire,* or cosmic mental fire. This is that portion of the cosmic mental plane which goes to the animation of the mental body of the Logos. This fire may be regarded as the sumtotal of the sparks of mind, the fires of the mental bodies and the animating principle of the evolving units of the human race in the three worlds.
3. *Electric Fire,* or the Logoic Flame Divine. This flame is the distinguishing mark of our Logos, and it is that which differentiates Him from all other Logoi; it is His dominant characteristic, and the sign of His place in cosmii evolution.

This threefold fire may be expressed in ray terms as follows:

First, we have the animating fires of the solar system, which are the fires of the primordial ray of active intelligent matter; these constitute the energy of Brahma, the third aspect of the Logos. Next are to be found the fires of the Divine Ray of Love-Wisdom, the ray of intelligent love, which constitutes the energy of the Vishnu aspect, the second aspect logoic.[4] Finally are to be found

[4] "'That whereinto all enter, vishanti, is Vishnu; he who covers up, envelopes, surrounds, undertakes all, is Brahma; he who sleeps, shete, in everything, is Shiva. Shiva sleeps, lies hidden, in all and everything as the nexus, the bond, and this is the nature of desire. Vrinite signifies the envelopment, the covering with an envelope, the demarcation of the limiting bounds or the periphery, and so the formation or creation (of all forms); and this is action presided over by Brahma. Vishanti sarvani indicates that all things enter into It and It into all, and such is the Self, connected with cognition and Vishnu. The summation or totality of these is Maha-Vishnu.

"Maha-Vishnu, 'the overlord of all this world-system, is described as the Ishvara, white-coloured, four-armed, adorned with the conch, the discus, the mace, the lotus, the forest-wreath, and the kanstubha-gem, shining, vestured in blue and yellow, endless and imperishable in form, attribute less yet ensouling and underlying all attributes. Here, the epithet Ishvara indicates the rule; the four arms, the four activities of cognition, etc.; the white resplendence is the illumination of all things; the shankha, conch

the fires of the cosmic mental plane, which are the fires of the cosmic ray of will. They might be described as the rays of intelligent will and are the manifestation of the first aspect logoic, the Mahadeva aspect.[5] Therefore we have three cosmic rays manifesting:

The Ray of intelligent activity. This is a ray of a very demonstrable glory, and of a higher point of development than the other two, being the product of an earlier mahakalpa, or a previous solar system.[6] It embodies

or shell, indicates all sound, and the chakra, wheel or discus, all time, there being a connexion between the two; gada, the (whirling) mace, is the spiral method of the procession of the world and the lotus-flower is the whole of that procession; the vana-mala, the wreath of forest flowers, indicates the stringing together of all things into unity and necessity; the nila-pit-ambara, blue and yellow vestures, are darkness and light; the kaustubha jewel indicates inseparable connexion with all; Nirguna, attributeless, shows the presence of the nature of Negation; while saguna, attributeful, implies possession of name and form. The World-process (as embodied in our world-system) is the result of the ideation of Maha-Vishnu.''—*Pranava-Vada*, pp. 72-74, 94-95.

[5] Mahadeva is literally ''great Deva.'' The term is frequently applied to the first Person of the manifested Trinity, to Shiva, the Destroyer aspect, the Creator.

[6] ''One day out of this long life of Brahma is called Kalpa; and a Kalpa is that portion of time which intervenes between one conjunction of all the planets on the horizon of Lanka, at the first point of Aries, and a subsequent similar conjunction. A Kalpa embraces the reign of fourteen Manus, and their sandhies (intervals); each Manu lying between two sandhies. Every Manu's rule contains seventy-one Maha Yugas,—each Maha Yuga consists of four Yugas, viz., Krita, Treta, Dwapara, and Kali; and the length of each of these four Yugas is respectively as the numbers, 4, 3, 2 and 1.

The number of sidereal years embraced in the foregoing different periods are as follows:

	Mortal years
360 days of mortals make a year	1
Krita Yuga contains	1,728,000
Treta Yuga contains	1,296,000
Dwapara Yuga contains	864,000
Kali Yuga contains	432,000
The total of the said four Yugas constitute a Maha Yuga	4,320,000
Seventy-one of such Maha Yugas form the period of the reign of one Manu	306,720,000
The reign of 14 Manus embraces the duration of 994 Maha Yugas, which is equal to	4,294,080,000
Add Sandhis, i.e., intervals between the reign of each Manu, which amount to 6 Maha Yugas, equal to	25,920,000
The total of these reigns and interregnums of 14 Manus, is 1,000 Maha Yugas, which constitute a Kalpa, i.e., one day of Brahma, equal to	4,320,000,000

the basic vibration of this solar system, and is its great internal fire, animating and vitalising the whole, and penetrating from the centre to the periphery. It is the cause of *rotary motion,* and therefore of the spheroidal form of all that exists.

The Ray of intelligent love. This is the ray which embodies the highest vibration of which our solar Logos or Deity is capable in this present solar system. It is not yet vibrating adequately nor has it yet attained the peak of its activity. It is the basis of the cyclic spiral movement of the body logoic, and just as the Law of Economy is the law governing the internal fires of the system so the cosmic Law of Attraction and Repulsion is the basic law of this divine Ray.

The Ray of intelligent will. Little as yet can be said about this ray. It is the ray of cosmic mind and in its evolution parallels that of cosmic love, but as yet its vibration is slower and its development more retarded. This is definitely and deliberately so, and is due to the underlying purpose and choice of the Solar Logos, Who seeks on His high level (just as do His reflections, the sons of men) to achieve a more rounded out develop-

	Mortal Years
As Brahma's night is of equal duration, one day and night of Brahma will contain.....	8,640,000,000
360 of such days and nights make one year of Brahma, equal to	3,110,400,000,000
100 of such years constitute the whole period of Brahma's age, i.e., Maha Kalpa.....	311,040,000,000,000

That these figures are not fanciful, but are founded upon astronomical facts, has been demonstrated by Mr. Davis, in an essay in the Asiatic Researches; and this receives further corroboration from the geological investigations and calculations made by Dr. Hunt, formerly President of the Anthropological Society, and also in some respects from the researches made by Professor Huxley.

Great as the period of the Maha Kalpa seems to be, we are assured that *thousands and thousands of millions of such Maha Kalpas* have *passed, and as many more are yet to come.* (Vide Brahma-Vaivarta and Bhavishyre Puranas; and Linga Purana, ch. 171, verse 107, &c.) and this in plain language means that the Time past is infinite and the Time to come is equally infinite. The Universe is formed, dissolved, and reproduced, in an indeterminate succession (*Bhagavata-gita,* VIII, 19).''—*The Theosophist,* Vol. VII, p. 115.

ment, and He therefore concentrates on the development of cosmic love in this greater cycle.

This ray is governed by the Law of Synthesis, and is the basis of the systemic movement which may be best described as that of *driving forward through space,* or forward progression. Little can be predicated anent this ray and its expression. It controls the movements of the entire ring-pass-not in connection with its cosmic centre.[7]

The tabulation on page 42 may make the above ideas somewhat clearer.

These three expressions of the divine Life may be regarded as expressing the triple mode of manifestation. First, the objective or tangible universe; second, the subjective worlds or form; and thirdly, the spiritual aspect which is to be found at the heart of all.[8] The internal fires that animate and vitalise shew themselves in a twofold manner:

[7] The term "ring-pass-not" is used in occult literature to denote the periphery of the sphere of influence of any central life force, and is applied equally to all atoms, from the atom of matter as dealt with by the physicist or chemist through the human and planetary atoms up to the great atom of a solar system. The ring-pass-not of the average human being is the spheroidal form of his mental body which extends considerably beyond the physical and enables him to function on the lower levels of the mental plane.

[8] 1. The Primordial is the Ray and the direct emanation of the Sacred Four. S. D., I, 115, 116.
The Sacred Four are:

Unity

a. Father .....Mahadeva.....1st Logos .....Will.....Spirit.

Duality

b. Son.....Vishnu.....2nd Logos.....Love-Wisdom.

Trinity

c. Mother.....Brahma.....3rd Logos.....Intelligent activity.

Sacred Four

d. The united manifestation of the three—Macrocosm.

2. The manifested Quaternary and the seven Builders proceed from the Mother.—S. D., I, 402.
   a. The seven Builders are the Manasaputras, the Mind-born sons of Brahma, the third aspect. S. D., III, 540.
   b. They come into manifestation to develop the second aspect. S. D., I., 108.
   c. Their method is objectivity.
3. The re-awakened Energies sprang into space.
   a. They are the veiled synthesis.....S. D., I, 362
   b. They are the totality of manifestation.....S. D., I, 470
   c. They are pre-cosmic.....S. D., I, 152, 470

TABULATION I.

Fire	*Ray*	*Aspect*	*Expression*	*Law*	*Quality*
1. Internal	Primordial	Intelligent Activity.	Rotary motion	Economy	Fire by friction.
2. Of Mind	Love	Intelligent Love.	Spiral cyclic motion.	Attraction	Solar Fire.
3. Divine Flame	Will	Intelligent Will.	Forward Progression.	Synthesis	Electric Fire.

First as *latent heat.* This is the basis of rotary motion and the cause of the spheroidal coherent manifestation of all existence, from the logoic atom, the solar ring-pass-not, down to the minutest atom of the chemist [or physicist.]

Second, as *active heat.* This results in the activity and the driving forward of material evolution. On the highest plane the combination of these three factors (active heat, latent heat and the primordial substance which they animate) is known as the 'sea of fire,' of which akasha is the first differentiation of pregenetic matter. Akasha, in manifestation, expresses itself as Fohat, or divine Energy, and Fohat on the different planes is known as aether, air, fire, water, electricity, ether, prana and similar terms.[9, 10, 11] It is the sumtotal

[9] Akasha. Definition ..... S. D., II, 538
It is the synthesis of ether ..... S. D., I, 353, 354
It is the essence of ether ..... S. D., I, 366
It is primordial ether ..... S. D., I, 585
It is the third Logos in manifestation ..... S. D., I, 377

[10] H. P. B., defines the Akasha in the following terms: S. D., II, 538. "Akasha the astral Light can be defined in a few words: It is the Universal soul, the Matrix of the Universe, the Mysterium Magicum from which all that exists is born by separation or differentiation. In the various occult books it is called by different terms and it would be of value perhaps if we enumerate some of them here: There is one universal element with its differentiations.

Homogeneous.	*Differentiated.*
1. Undifferentiated cosmic substance.	1. Astral Light.
2. Primordial ether.	2. Sea of fire.
3. Primordial electric entity.	3. Electricity.
4. Akasha.	4. Prakriti.
5. Super-astral light.	5. Atomic matter.
6. Fiery serpent.	6. The serpent of evil.
7. Mulaprakriti.	7. Ether, with its four divisions, air, fire, water, earth."
8. Pregenetic matter.	

[11] Fohat is divine thought or energy (Shakti) as manifested on any plane of the cosmos. It is the interplay between Spirit and matter. The seven differentiations of Fohat are:

1. The Plane of divine life	Adi	Sea of fire.
2. The Plane of monadic life	Anupadaka	Akasha.
3. The Plane of Spirit	Atma	Aether.
4. The Plane of the intuition	Buddhi	Air.
5. The Plane of mind	Mental	Fire.
6. The Plane of desire	Astral	Astral Light.
7. The Plane of density	Physical	Ether.

—S. D., I, 105, 134, 135, 136.

of that which is active, animated, or vitalized, and of all that concerns itself with the adaptation of the form to the needs of the inner flame of life.

It might here be useful to point out that *magnetism* is the effect of the divine ray in manifestation in the same sense that electricity is the manifested effect of the primordial ray of active intelligence. It would be well to ponder on this for it holds hid a mystery.

The fires of the mental plane also demonstrate in a twofold manner:

First, as the *Fire of Mind,* the basis of all expression and in one peculiar occult sense the sumtotal of existence. It provides the relation between the life and the form, between spirit and matter, and is the basis of consciousness itself.

Second, as the *Elementals of Fire,* or the sumtotal of the active expression of thought, showing itself through the medium of those entities who, in their very essence, are fire itself.

These dualities of expression make the four necessary factors in the logoic quaternary,[12] or the lower nature of the Logos viewing His manifestation from one esoteric angle; exoterically, they are the sumtotal of the logoic quaternary, plus the logoic fifth principle, cosmic mind.

The divine spark does not as yet manifest (as do the other two fires) as a duality, though what lies hidden in a later cycle, evolution alone will disclose. This third fire, along with the other two, make the necessary five of logoic evolutionary development and by its perfected merging with the other two fires as the evolutionary process proceeds is seen the goal of logoic attainment for this greater cycle or period of this solar system.

[12] The quaternary is composed of the four lower principles and the sheaths through which they manifest as a coherent unit, being held together during manifestation by the life force of the indwelling entity.

When the primordial ray of intelligent activity, the divine ray of intelligent love, and the third cosmic ray of intelligent will meet, blend, merge, and blaze forth, the Logos will take His fifth initiation, thus completing one of His cycles. When the rotary, the forward, and the spiral cyclic movements are working in perfect synthesis then the desired vibration will have been reached. When the three Laws of Economy, of Attraction, and of Synthesis work with perfect adjustment to each other, then nature will perfectly display the needed functioning, and the correct adaptation of the material form to the indwelling spirit, of matter to life, and of consciousness to its vehicle.

II. FIRE IN THE MICROCOSM

Let us briefly consider therefore the correspondence between the greater whole and the unit man and then block out our subject in detail and consider the sections into which it will be wise to divide it.

Fire in the Microcosm is likewise threefold in essence and fivefold in manifestation.

1. There is *Internal Vitalising Fire,* which is the correspondence to fire by friction. This is the sumtotal of individual kundalini; it animates the corporeal frame and demonstrates also in the twofold manner:

First, as *latent heat* which is the basis of life of the spheroidal cell, or atom, and of its rotary adjustment to all other cells.

Second, as *active heat* or prana; this animates all, and is the driving force of the evolving form. It shows itself in the four ethers and in the gaseous state, and a correspondence is here found on the physical plane in connection with man to the Akasha and its fivefold manifestation on the plane of the solar system.

This fire is the basic vibration of the little system in which the monad or human spirit is the logos, and it

holds the personality or lower material man in objective manifestation thus permitting the spiritual unit to contact the plane of densest matter. It has its correspondence in the ray of intelligent activity and is controlled by the Law of Economy in one of its subdivisions: the Law of Adaptation in Time.

2. There is next the *Fire or Spark of Mind* which is the correspondence in man to solar fire. This constitutes the thinking self-conscious unit or the soul. This fire of mind is governed by the Law of Attraction as is its greater correspondence. Later we can enlarge on this. It is this spark of mind in man, manifesting as spiral cyclic activity, which leads to expansion and to his eventual return to the centre of his system, the Monad—the origin and goal for the reincarnating Jiva or human being. As in the macrocosm this fire also manifests in a twofold manner.

It shows as that intelligent will which links the Monad or spirit with its lowest point of contact, the personality, functioning through a physical vehicle.

It likewise demonstrates, as yet imperfectly, as the vitalising factor in the thought forms fabricated by the thinker. As yet but few thought forms, comparatively, can be said to be constructed by the center of consciousness, the thinker, the Ego. Few people as yet are in such close touch with their higher self, or Ego, that they can build the matter of the mental plane into a form which can be truly said to be an expression of the thoughts, purpose or desire of their Ego, functioning through the physical brain. Most of the thought forms at present in circulation may be said to be aggregations of matter, built into form with the aid of kama-manas (or of desire faintly tinged with mind, producing thus an admixture of astral and mental matter, mostly astral), and largely due to reflex elemental action.

These dualities of expression are:

1. *Active fire* or prana.
   Latent fire or bodily heat.
2. *Mental energy* in the mental body.
   Pure mental thought forms, animated by self-engendered fire, or by the fifth principle, and therefore part of the sphere, or system of control, of the Monad.

These form an esoteric quaternary which with the fifth factor, the divine spark of intelligent will, make the five of monadic manifestation—manifestation in this case connotating a purely *subjective manifestation* which is neither altogether spiritual nor altogether material.

3. Finally there is the *Monadic Flame Divine.* This embodies the highest vibration of which the Monad is capable, is governed by the Law of Synthesis, and is the cause of the forward progressive movement of the evolving Jiva.

We now come, in due course, to the point of merging or to the end of manifestation, and to the consummation (viewing it monadically) of the great cycle or manvantara. What shall we therefore find? Just as in the macrocosm the blending of the three essential fires of the cosmos marked the point of logoic attainment, so, in the blending of the essential fires of the microcosm, do we arrive at the apotheosis of human attainment for this cycle.

When the latent fire of the personality or lower self blends with the fire of mind, that of the higher self, and finally merges with the Divine Flame, then the man takes the fifth Initiation in this solar system, and has completed one of his greater cycles.[13] When the three blaze forth as one fire, liberation from matter, or from material form is achieved. Matter has been correctly adjusted to spirit, and finally the indwelling life slips forth out of its sheath which forms now only a channel for liberation.

[13] These terms, Lower Self, Higher Self, Divine Self, are apt to be con-

III. FIRE IN MANIFESTATION.

To continue our consideration of the fires which sustain the economy of the visible solar system, and of the visible objective human being, which produce evolutionary development, and which are the bases of all objective efflorescence, it must be noted that they demonstrate as the sumtotal of the vital life of a solar system, of a planet, of the entire constitution of active functioning man upon the physical plane, and of the atom of substance.

Speaking broadly we would say that the *first fire* deals entirely with:

a. Activity of matter.
b. The rotary motion of matter.
c. The development of matter by the means of friction, under the law of Economy. H.P.B. touches on this in the *Secret Doctrine*.[14]

The *second fire*, that from the cosmic mental plane, deals with:

a. The expression of the evolution of mind or manas.
b. The vitality of the soul.
c. The evolutionary expression of the soul as it shows forth in the form of that elusive something which brings about the synthesis of matter. As the two merge by means of this active energising factor, that which is termed *consciousness* appears.[15] As

fusing until the student apprehends the various synonyms connected with them. The following table may be found helpful:

Father	Son	Mother
Spirit	Soul	Body
Life	Consciousness	Form
Monad	Ego	Personality
Divine Self	Higher Self	Lower Self
Spirit	Individuality	Personal Self
The Point	The Triad	The Quaternary
Monad	Solar Angel	Lunar Lords

[14] See S. D., I, 169, 562, 567, 569; II, 258, 390, 547, 551, 552.

[15] In the *Study of Consciousness* Mrs. Besant says (page 37): "Consciousness is the one reality, in the fullest sense of that much-used phrase;

the merging proceeds and the fires become more and more synthesised, that totality of manifestation which we regard as a conscious existence becomes ever more perfected.

d. The operation of this fire under the Law of Attraction.

e. The subsequent result in the spiral-cyclic movement which we call, within the system, solar evolution, but which (from the standpoint of a cosmos) is the approximation of our system to its central point. This must be considered from the standpoint of time.[16]

The *third fire* deals with:

a. The evolution of spirit.

Practically nothing can at this stage be communicated anent this evolution. The development of spirit can be only expressed as yet in terms of the evolution of matter, and only through the adequacy of the vehicle, and through the suitability of the sheath, the body or form, can the point of

it follows from this that any reality found anywhere is drawn from consciousness. Hence, everything which is thought, is. That consciousness in which everything is, everything literally, "possible" as well as "actual" —actual being that which is thought of as existent by a separated consciousness in time and space, and *possible* all that which is not so being thought of at any period in time and any point in space—we call Absolute Consciousness. It is the All, the Eternal, the Infinite, the Changeless. Consciousness, thinking time and space, and of all forms as existing in them in succession and in places, is the Universal Consciousness, the One, called by the Hindu the Saguna Brahman—the Eternal with attributes—the Pratyag-Atma—the Inner Self; by the Parsi, Hormuzd; by the Mussulman, Allah. Consciousness dealing with a definite time, however long or short, with a definite space, however vast or restricted, is individual, that of a concrete Being, a Lord of many universes, or a universe or of any so-called portion of a universe, his portion and to him therefore a universe—these terms varying as to extent with the power of the consciousness; so much of the universal thought as a separate consciousness can completely think, i.e., on which he can impose his own reality, can think of as existing like himself, is his universe."

[16] Universal consciousness, manifesting as consciousness in time and space, as Mrs. Besant so ably expresses it, includes all forms of activity and spiral cyclic evolution from the standpoint of cosmic evolution, and in terms of absolute consciousness, may again be rotary.

spiritual development reached in any way be appraised. A word of warning should here be interpolated:—

Just as it is not possible upon the physical plane for the physical vehicle fully to express the total point of development of the Ego or higher self, so it is not possible even for the Ego fully to sense and express the quality of spirit. Hence the utter impossibility for human consciousness justly to appraise the life of the spirit or Monad.

b. The working of the flame divine under the Law of Synthesis—a generic term which will be seen eventually to include the other two laws as subdivisions.

c. The subsequent result of forward progressive motion—a motion which is rotary, cyclic and progressive.

The whole matter dealt with in this Treatise concerns the subjective essence of the solar system, not primarily either the objective or spiritual aspect. It concerns the Entities who indwell the form, who demonstrate as animating factors through the medium of matter, and primarily through etheric matter; who are evolving a second faculty, the fire of mind, and who are essentially themselves points of fire, cast off through cosmic friction, produced by the turning of the cosmic wheel, swept into temporary limited manifestation and due eventually to return to their central cosmic centre. They will return plus the results of evolutionary growth, and through assimilation they will have intensified their fundamental nature, and be spiritual fire plus the fire manasic.

The internal fire of matter is called in the *Secret Doctrine* "Fire by Friction." It is an *effect* and not a cause. It is produced by the two fires of spirit and of mind (electric and solar fire) contacting each other through the medium of matter. This energy demonstrates in

matter itself as the internal fires of the sun, and of the planets and finds a reflection in the internal fires of man. Man is, as one well knows, the Flame Divine and the fire of Mind brought into contact through the medium of substance or form. When evolution ends the fire of matter is not cognisable. It persists only when the other two fires are associated, and it does not persist apart from substance itself.

Let us now briefly recognise certain facts regarding fire in matter and let us take them in order, leaving time to elucidate their significance. First we might say that the internal fire being both latent and active, shows itself as the synthesis of the acknowledged fires of the system, and demonstrates, for instance, as solar radiation and inner planetary combustion. This subject has been somewhat covered by science, and is hidden in the mystery of physical plane electricity, which is an expression of the *active* internal fires of the system and of the planet just as inner combustion is an expression of the *latent* internal fires. These latter fires are to be found in the interior of each globe, and are the basis of all objective physical life.

Secondly, we might note that the internal fires are the basis of life in the lower three kingdoms of nature, and in the fourth or human kingdom in connection with the two lower vehicles. The Fire of Mind, when blended with the internal fires, is the basis of life in the fourth kingdom, and united they control (partially now and later entirely) the lower threefold man or the personality; this control lasts up to the time of the first Initiation.

The fire of Spirit finally, when blended with the two other fires (which blending commences in man at the first initiation), forms a basis of spiritual life or existence. As evolution proceeds in the fifth or spiritual kingdom, these three fires blaze forth simultaneously, producing perfected consciousness. This blaze results in the final

purification of matter and its consequent adequacy; at the close of manifestation it brings about eventually the destruction of the form and its dissolution, and the termination of existence as understood on the lower planes. In terms of Buddhistic theology it produces annihilation; this involves, not loss of identity, but the cessation of objectivity and the escape of Spirit, plus mind, to its cosmic centre. It has its analogy in the initiation at which the adept stands free from the limitations of matter in the three worlds.

The internal fires of the system, of the planet, and of man are threefold:

1. Interior fire at the centre of the sphere, those inner furnaces which produce warmth. This is latent fire.
2. Radiatory fire. This type of fire might be expressed in terms of physical plane electricity, of light rays, and of etheric energy. This is active fire.
3. Essential fire, or the fire elementals who are themselves the essence of fire. They are mainly divided into two groups:
   a. Fire devas or evolutionary entities.
   b. Fire elementals or involutionary entities.

   Later we will elaborate on this when we consider the Fire of Mind and deal with the nature of the thought elementals. All these elementals and devas are under the control of the fire Lord, Agni. When considering Him and His kingdom the subject can be taken up at greater length.

We might here point out, however, that our first two statements concerning the internal fires, express the *effect* that the fire entities have upon their environment. Heat and radiation are other terms which might be applied in this sense. Each of these effects produces a

different class of phenomena. Latent fire causes the active growth of that in which it is embedded and causes that upward pushing which brings into manifestation all that is found in the kingdoms of nature. Radiatory fire causes the continued growth of that which has progressed, under the influence of latent fire, to a point receptive of the radiatory. Let us tabulate it thus:

Systemic or Macrocosmic: The solar Logos or The Grand Man of the Heavens.

Latent or interior fire produces the internal heat which makes the solar system productive of all forms of life. It is the inherent warmth that causes all fertilisation, whether human, animal, or vegetable.

Active or radiatory fire retains in life and causes the evolution of all that has evolved into objectivity by means of latent fire.

Planetary, or the Heavenly Men:

What is laid down anent the system, as a whole, can be predicated of all planets which in their nature reflect the Sun, their elder brother.

Human, or the Microcosmic Man:

Human latent fire, the heat interior of the human frame causes production of other forms of life, such as—

1. The physical body cells.
2. Organisms nourished by the latent heat.
3. The reproduction of itself in other human forms, the basis of the sex function.

Human radiatory, or active fire, is a factor as yet but little comprehended; it relates to the health aura and to that radiation from the etheric which makes a man a healer, and able to transmit active heat.

It is necessary to differentiate between this radiation from the etheric, which is a radiation of prana, and magnetism, which is an emanation from a subtler body (usually the astral), and has to do with the manifestation of

the Divine Flame within the material sheaths. The Divine Flame is formed on the second plane, the monadic, and magnetism (which is a method of demonstrating radiatory fire) is therefore felt paramountly on the fourth and sixth planes, or through the buddhic and astral vehicles. These are, as we know, closely allied to the second plane. This distinction is of importance and should be carefully recognised.

Having, therefore, made the above statements, we can proceed to take up somewhat in greater detail the interior fires of the systems, microcosmic and macrocosmic.

SECTION ONE

DIVISION A

THE INTERNAL FIRES OF THE SHEATHS.

I. The three channels.
II. Fire elementals and devas.

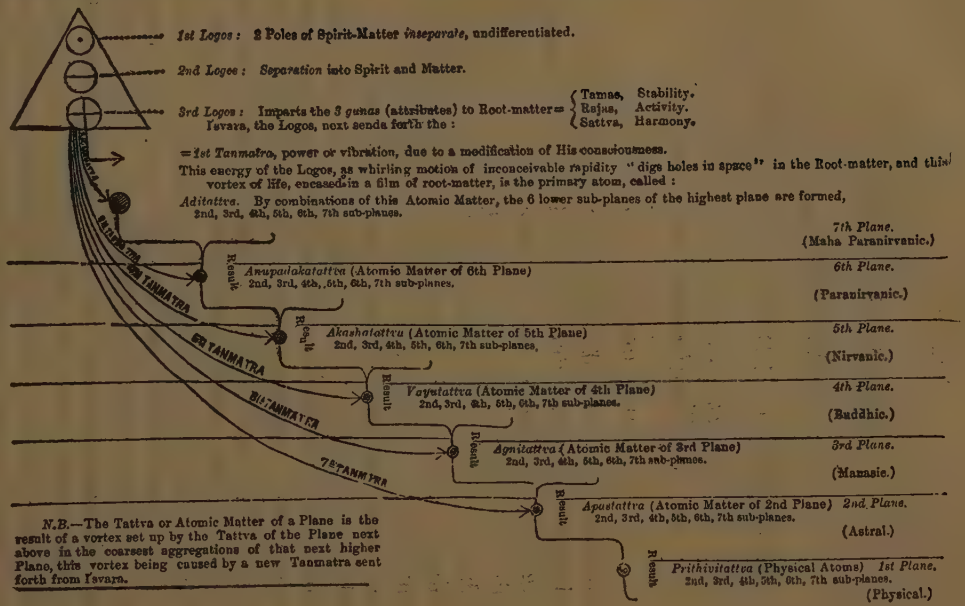
I. THE THREE CHANNELS FOR THE FIRE

From the very use of the term "sheath" it will be noted that we are considering those fires which manifest through the medium of those externalities, of those veils of substance which hide and conceal the inner Reality. We shall not here take up the subject of the sheaths on the higher planes, but simply deal with the fires that animate the three lower vehicles,—the physical body in its two divisions (etheric and dense), the emotional or astral body, and the mental sheath. It is frequently overlooked by the casual student that both the astral and the mental bodies are material, and just as material in their own way, as is the dense physical body, and also that the substance of which they are composed is animated by a triple fire, as is the physical.

In the physical body we have the fires of the lower nature (the animal plane) centralised at the base of the spine. They are situated at a spot which stands in relation to the physical body as the physical sun to the solar system. This central point of heat radiates in all directions, using the spinal column as its main artery, but working in close connection with certain central ganglia, wherever located, and having a special association with the spleen.

CHART I

LOGOS OF A SOLAR SYSTEM. EVOLUTION OF MATTER.



FROM "THE THEOSOPHIST" FOR DECEMBER, 1899.

In the etheric body, which is an exact replica of its denser counterpart, we have the organ of active or radiatory fire, and, as is well known, the vehicle of prana. Its function is to store up the rays of radiatory light and heat which are secured from the sun, and to transmit them, via the spleen, to all parts of the physical body. Hence in the future it will come to be recognised that the spine and the spleen are of the utmost importance to the physical well-being of man, and that when the spinal column is duly adjusted and aligned, and when the spleen is freed from congestion and in a healthy condition, there will be little trouble in the dense physical body. When the physical furnace burns brightly and when the fuel of the body (pranic rays) is adequately assimilated, the human frame will function as desired.

The subject of the blending of these two fires, which is complete in a normal and healthy person, should engross the attention of the modern physician. He will then concern himself with the removal of nerve congestion or material congestion, so as to leave a free channel for the inner warmth. This blending, which is now a natural and usual growth in every human being, was one of the signs of attainment or of initiation in an earlier solar system. Just as initiation and liberation are marked in this solar system by the blending of the fires of the body, of the mind and of the Spirit, so in an earlier cycle attainment was marked by the blending of the latent fires of matter with the radiatory or active fires, and then their union with the fires of mind. In the earlier period the effects in manifestation of the divine Flame were so remote and deeply hidden as to be scarcely recognisable, though dimly there. Its correspondence can be seen in the animal kingdom, in which instinct holds the intuition in latency,

and the Spirit dimly overshadows. Yet all is part of a divine whole.

The subject of the radiatory heat of the macrocosmic and microcosmic systems will be dealt with in detail in a later subdivision. Here we will only deal with the latent interior fire of the

a. Sun.
b. Planet.
c. Man.
d. Atom.

We must remember that in both the astral and the mental sheaths there exist the counterparts of the centres as found in the physical body. These centres concern matter and its evolution. One fundamental statement can be laid down anent the internal fires of all these four (sun, planet, man, and atom):

There exists in the Sun, in the planet, in man, and in the atom, a central point of heat, or (if I might use so limiting and inappropriate a term) a central cavern of fire, or nucleus of heat, and this central nucleus reaches the bounds of its sphere of influence, its ring-pass-not by means of a threefold channel.[17]

a. The Sun. Within the sun, right at its very heart, is a sea of fire or heat, but not a sea of flame. Herein may lie a distinction that perhaps will convey no meaning to some. It is the centre of the sphere, and the point of fiercest internal burning, but has little relation to the flames or burning gases (whatever terms you care

[17] "The divine essence that, pervading the entire universe of millions of solar systems, is caught up by our sun and passed out in a manifested form to the utmost boundaries of our solar system, so that this manifested essence may be the basic soil of the growth, preservation and destruction of our worlds, that divine essence is simple Nadam of our yogic philosophy and that Nadam or OM subsequently manifests itself as seven streams. The unmanifested is manifested by or borne by the subsequent ramifications. These streams are the seven vowels or seven notes. These seven vowels and notes must have special correlations with the seven vedic metres, since in the Vishnu Purana, Parasara describes the vedic metres as the coursers of the solar essence."—*Some Thoughts on the Gita,* p. 74.

to use) that are generally understood to exist whenever the sun is considered. It is the point of fiercest incandescence, and the objective sphere of fire is but the manifestation of that internal combustion. This central heat radiates its warmth to all parts of the system by means of a triple channel, or through its "Rays of Approach" which in their totality express to us the idea of "the heat of the sun."

1. *The akasha,* itself vitalised matter, or substance animated by latent heat.
2. *Electricity,* substance of one polarity, and energised by one of the three aspects logoic. To express it more occultly, substance showing forth the quality of the cosmic Lord Whose energy it is.
3. *Light Rays of pranic aspect,* some of which are being now recognised by the modern scientist. They are but aspects of the latent heat of the sun as it approaches the Earth by a particular line of least resistance.

When the term "channel or ray of approach" is used, it means approach from the centre of solar radiation to the periphery. What is encountered during that approach—such as planetary bodies, for instance—will be affected by the akashic current, the electrical current, or the pranic current in some way, but all of these currents are only the internal fires of the system when viewed from some other point in universal, though not solar, space. It is, therefore, obvious that this matter of fire is as complex as that of the rays. The internal fires of the solar system become external and radiatory when considered from the standpoint of a planet, while the internal fires of the planet will affect a human being as radiation in exactly the same way as the pranic emanations of his etheric body affect another physical body as radiatory. The point to be grasped in all these

aspects is that one and all have to do with matter or substance, and not with mind or Spirit.

b. The Planet. Deep in the heart of the planet—such a planet as the Earth, for instance—are the internal fires that occupy the central sphere, or the caverns which —filled with incandescent burning—make life upon the globe possible at all. The internal fires of the moon are practically burnt out, and, therefore, she does not shine save through reflection, having no inner fire to blend and merge with light external. These inner fires of the earth can be seen functioning, as in the sun, through three main channels:

1. *Productive substance,* or the matter of the planet vitalised by heat. This heat and matter together act as the mother of all that germinates, and as the protector of all that dwells therein and thereon. This corresponds to the akasha, the active vitalised matter of the solar system, that nourishes all as does a mother.
2. *Electrical fluid,* a fluid which is latent in the planet though as yet but little recognized. It is perhaps better expressed by the term "animal magnetism." It is the distinctive quality of the atmosphere of a planet, or its electrical ring-pass-not. It is the opposite pole to the solar electrical fluid, and the contact of the two and their correct manipulation is the aim—perhaps unrealised—of all scientific endeavor at this time.
3. That emanation of the planet which we might term *Planetary Prana.* It is that which is referred to when one speaks of the health-giving qualities of Mother Nature, and which is back of the cry of the modern physician, when he wisely says "Back to the Earth." It is the fluidic emanation of this prana which acts upon the physical body, though in this case not via the etheric body. It is ab-

sorbed through the skin purely and the pores are its line of least resistance.

c. The Man. At the base of the spine lie hid the fires of the human system, or the internal fires of the Microcosm. The centre is located there, and from it the radiations go forth along the three channels, recognisable in the spine.

1. *Bodily warmth,* the channel along which the heat radiates and which finds the goal of its attention to be the heating of the corporeal frame. This vitalisation of the dense matter of the body finds its correspondence in the systemic akasha, and in planetary productive substance.
2. *Nervous response.* This is the vitalising tenuous fluid which applies itself to the stimulation of the nervous centres, and which creates electrical response to contact between the nerves and the brain. It should now be more closely studied. It corresponds to systemic electricity, and to planetary electricity.
3. *Pranic emanation.* The emanation, via the etheric body, which corresponds in man to solar prana and to planetary prana. This demonstrates principally in the health aura and has naught to do with magnetic qualities, as generally interpreted when considering a personality, or man as a unit. I make this repetition as it is very necessary that no mental confusion exists between that magnetism which is a spiritual emanation and that which is purely animal.

It might be wise here to point out that this triple manifestation of fire demonstrates in the astral and mental bodies likewise, having to do with the *substance* of those bodies. We might express this fire in its triple manifestation as the sumtotal of the essential fire, or life activity of the third Logos. It should be carefully borne

in mind that the manifestation of the work of the three Logoi is the expression of the mind of some cosmic Entity. In the same way, the seven planetary Entities, the seven Heavenly Men, are seven Logoi (likewise cosmic Beings) Who in Their totality form the Body of the threefold Logos. We have, therefore:

1. The undifferentiated Logos—a cosmic Entity.
2. The Logos, threefold in manifestation:
   a. The cosmic Lord of Will or Power.
   b. The cosmic Lord of Love and Wisdom.
   c. The cosmic Lord of Active Intelligence.
3. The triple Logos, sevenfold in manifestation., i.e. The seven planetary Logoi.[18, 19, 20]

[18] T. Subba Rao says on page 20, of *Esoteric Writings:* "As a general rule, whenever seven entities are mentioned in the ancient occult science of India in any connection whatsoever, you must suppose that those seven entities came into existence from *three primary entities* and that these three entities again are evolved out of a *single* entity or monad. To take a familiar example, the seven coloured rays in the solar ray are evolved out of three primary coloured rays; and the three primary colours co-exist with the four secondary colours in the solar ray. Similarly the three primary entities which brought man into existence co-exist in him with the *four secondary* entities which arose from different combinations of the three primary entities."

In Christian terminology these are the three Persons of the Trinity, and the seven Spirits which are before the Throne. Compare "Our God is a consuming fire." Heb: 12.29.

[19] "I have already said in speaking of this Logos, that it was quite possible that it was the Logos that appeared in the shape of the first Dhyan Chohan, or planetary Spirit, when the evolution of man was recommenced after the last period of inactivity on this planet, as stated in Mr. Sinnett's book, *Esoteric Buddhism,* and after having set the evolutionary current in motion, retired to the spiritual plane congenial to its own nature, and has been watching since over the interests of humanity, and now and then appearing in connection with a human individuality for the good of mankind. Or you may look upon the Logos represented by Krishna as one belonging to the same class as the Logos which so appeared. In speaking of himself Krishna says, (chap. x, verse 6):

"The seven great Rishis, the four preceding Manus, partaking of my nature were born from my mind: from them sprang, was (born) the human race and the world."

He speaks of the sapta Rishis and of the Manus as his manasaputras, or mind-born sons, which they would be if he was the so-called Prajapati, who appeared on this planet and commenced the work of evolution."—*The Theosophist,* Vol. VIII, p. 443.

[20] The following tabulation should be borne in mind:

Seven branch races make.....one subrace
Seven subraces make.....one rootrace
Seven rootraces make.....one world period

Each of these cosmic Entities is, in His essential essence, *Fire;* each manifests as fire in a threefold manner. In point of time the cosmic Lord of active Intelligence, considered from the standpoint of *cosmic* evolution, is more evolved than His two Brothers. He is the life of matter, its latent internal Fire. His is the fire essence that lies at the heart of the Sun, of the planet, and of man's material forms. He is the sumtotal of the Past.

The Lord of Cosmic Love now seeks union with His Brother, and, in point of time, embodies all the Present. He is the sumtotal of all that is embodied; He is conscious Existence. He is the Son divine and His life and nature evolve through every existent form. The Lord of Cosmic Will holds hid the future within His plans and consciousness. They are all three the Sons of one Father, all three the aspects of the One God, all three are Spirit, all three are Soul, and all three are Rays emanating from one cosmic centre. All three are substance, but in the past one Lord was the elder Son, in the present another Lord comes to the fore, and in the future still another. But this is so only in Time. From the standpoint of the Eternal Now, none is greater nor less than another, for the last shall be first, and the first last. Out of manifestation time is not, and freed from objectivity states of consciousness are not.

The fire of Spirit is the essential fire of the first Lord of Will plus the fire of the second Logos of Love. These two cosmic Entities blend, merge, and demonstrate as Soul, utilising for purposes of manifestation the aid of the third Logos. The three fires blend and merge. In this fourth round and on this fourth globe of our planetary scheme, the fires of the third Logos of intelligent matter are fusing somewhat with the fires of cosmic

Seven world periods make.....one round
Seven rounds make.....one chain period
Seven chain periods make.....one planetary scheme
Ten planetary schemes make.....one solar system

mind, showing as will or power, and animating the Thinker on all planes. The object of Their co-operation is the perfected manifestation of the cosmic Lord of Love. This should be pondered upon for it reveals a mystery.

The blending of the three fires, the merging of the three Rays, and the co-operation of the three Logoi have in view (at this time and within this solar system) the development of the Essence of the cosmic Lord of Love, the second Person in the logoic trinity. Earlier it was not so, later it will not be, but now it is. When viewed from the cosmic mental plane these Three constitute the PERSONALITY OF THE LOGOS, and are seen *functioning as one.* Hence the secret (well recognised as fact, though not understood) of the excessive *heat,* occultly expressed, of the astral or central body of the triple personality. It animates and controls the physical body, and its desires hold sway in the majority of cases; it demonstrates in *time and space* the correspondence of the temporary union of spirit and matter, the fires of cosmic love and the fires of matter blended. A similar analogy is found in the heat apparent in this second solar system.

d. The Atom. The inner fires of the atom can likewise be seen functioning along similar lines, their demonstration being already somewhat recognised by science. This being so there exists no necessity for further elaboration.[21]

[21] "It should be remembered that the mere scale does not matter, for greatness and smallness are essentially relative. The destiny of each atom is to create a brahmanda. Brahmandas like or smaller or larger than ours, held together by a sun, are present in every atom. Vishvas, great world-systems, exist in an atom, and atoms again exist in these vishvas. This is the significance of 'many from one'; wherever we see the one we should recognise the many also, and conversely. After securing the ability of, and then actually, creating a brahmanda, the next step is the creation of a jagat, then a vishva, then a maha-vishva and so on, till the status of maha-vishnu is reached."—Bhagavan Das in the *Prana Vada,* p. 94.

II. FIRE ELEMENTALS AND DEVAS

We might now briefly consider the subject of the fire elementals and devas, and then deal with the relation of the Personality Ray to this internal fire of the system in its threefold manifestation.

Certain facts are known in connection with the fire spirits (if so they may be termed). The fundamental fact that should here be emphasised is that AGNI, the Lord of Fire, rules over all the fire elementals and devas on the three planes of human evolution, the physical, the astral, and the mental, and rules over them not only on this planet, called the Earth, but on the three planes in all parts of the system. He is one of the seven Brothers (to use an expression familiar to students of the *Secret Doctrine*) Who each embody one of the seven principles, or Who are in Themselves the seven centres in the body of the cosmic Lord of Fire, called by H. P. B. "Fohat." He is that active fiery Intelligence, Who is the basis of the internal fires of the solar system. On each plane one of these Brothers holds sway, and the three elder Brothers (for always the three will be seen, and later the seven, who eventually merge into the primary three) rule on the first, third and the fifth planes, or on the plane of adi, of atma [22] and of manas. It is urgent that we here remember that They are fire viewed

[22] *Atma* means as you all know the self or the ego or an individualised centre of consciousness around which all worldly experiences in their dual aspect of subjective and objective cluster and arrange themselves. It is as it were one of the foci from which emerge rays of light to illumine the cosmic waters and in which also converge the rays sent back by those waters. In Theosophical writings, it is called the selfconscious individuality or the Higher Manas. From this point of view, you will see that the Higher Manas is the most important principle or the central pivot of the human constitution or the true soul. It is the thread which ought to be caught hold of by one who wants to know the truth and lift himself out of this conditioned existence. To this it may be objected that Atma represents the seventh principle of the theosophical septenary and that the Manas is far lower in the scale. But the plain answer is that the seventh principle is the ultimate state attainable by the self after crossing the ocean of conditioned existence or samsara."—*Some Thoughts on the Gita*, p. 26.

in its third aspect, *the fire of matter.* In Their totality these seven Lords form the essence of the cosmic Lord, called in the occult books, Fohat.[23]

This is so in the same sense as the seven Chohans,[24] with Their affiliated groups of pupils, form the essence or centres in the body of one of the Heavenly Men, one of the planetary Logoi. These seven again in Their turn form the essence of the Logos.

Each of the seven Lords of Fire [25] are differentiated into numerous groups of fire entities, from the Deva-Lords of a plane down to the little salamanders of the internal furnaces. We are not dealing with the fiery essences of the higher planes at this stage in our discussion. We will only enumerate somewhat briefly some of the better known groups, as contacted in the three worlds.

1. *Physical Plane.*

Salamanders, those little fire elementals who can be seen dancing in every flame, tending the fires of the hearth and the home, and of the factory. They are of the same group as the fire spirits who can be contacted deep in the fiery bowels of the planet.

Fire spirits, latent in all focal points of heat, who are themselves the essence of warmth, and can be contacted

[23] Fohat, or electricity, is an Entity.
He is the primordial electric Entity.....S. D., I, 105.
He is .....Will.....S. D., I, 136.
He is .....Love-Wisdom.....S. D., I, 100, 144, 155.
He is .....Active Intelligence.....S. D., I, 136.
Therefore He is God.....S. D., I, 167.
He is the sumtotal of the energy of the seven Spirits,
Who are the sumtotal of the Logos.—S. D., I, 169.

[24] *Chohan* (Tibetan). A Lord or Master. A high Adept. An initiate who has taken more Initiations than the five major Initiations which make man a "Master of the Wisdom."

[25] *The seven Brothers.* See S. D., I, 105. These seven are the seven differentiations of primordial electric energy.

Plane. As used in occultism, the term denotes the range or extent of some state of consciousness or of the perceptive power of a particular set of senses or the action of a particular force, or the state of matter corresponding to any of the above.

in the heat of the bodily frame, whether human or animal, and who are likewise the warmth terrestrial.

The Agni-chaitans, a higher grade of fire spirit, who form a vortex of fire when viewed on a large scale, such as in volcanoes and large destructive burnings. They are closely allied to a still more important group of devas, who form the fiery envelope of the sun.

The pranic elementals, those minute fiery essences who have the ability to permeate the texture of the human body, of a tree, or of all that may be found in the human, vegetable and animal kingdoms, and who blend with the fires of the microcosmic systems.

Certain of the deva kingdom who may be described as ensouling certain of the great light rays, and Who are in Themselves the essence of those rays. Other forms of such elemental lives and of deva groups might be enumerated, but the above tabulation will suffice for our present purpose.

2. *The Astral Plane.*

The fiery essences of this plane are more difficult for us to comprehend, having not, as yet, the seeing eye upon that plane. They are in themselves the warmth and heat of the emotional body, and of the body of feeling. They are of a low order when upon the path of desire, and of a high order when upon the path of aspiration, for the elemental is then transmuted into the deva.

Their grades and ranks are many, but their names matter not save in one instance. It may be of interest to know the appellation applied to the devas of fire whose part it is to tend the fires that will later destroy the causal body. We need to remember that it is the upspringing of the latent fire of matter and its merging with two other fires that causes destruction. These elementals and devas are called the *Agnisuryans,* and in

their totality are the fiery essences of buddhi, hence their lowest manifestation is on the sixth plane, the astral.

Further information concerning these deva lives will be found further on in the Treatise, where they are dealt with at some length.

SECTION ONE

DIVISION B

THE PERSONALITY RAY AND FIRE BY FRICTION

I. The work of the three rays.
1. The personality ray.
2. The egoic ray.
3. The monadic ray.

II. The personality ray and the permanent atom.

III. The personality ray and karma.

I. THE WORK OF THE THREE RAYS

We here touch upon a matter of wide general interest yet which is withal very little comprehended. I refer to the subject of the permanent atoms.[26] Each body or form wherein Spirit functions has, for its focal point on each plane, an atom composed of matter of the atomic subplane of each plane. This serves as a nucleus for the distribution of force, for the conservation of faculty, for the assimilation of experience, and for the preserva-

[26] *Permanent Atom.* An appropriated point of atomic matter. A tiny centre of force which forms the central factor and the attractive agency around which the sheaths of the incarnating Monad are built. These are strung like pearls upon the sutratma, or thread.

Ray. A stream of force or an emanation. The solar Logos, or the Macrocosm, manifests through three major rays and four minor rays. The Monad or microcosm likewise manifests through three rays as mentioned in the text above. All rays express a peculiar and specialised type of force.

Triad. This is literally Atma-buddhi-manas, the expression of the Monad, just as the personality is the expression of the Ego. The Monad expresses itself through the Triad, and in its lowest or third Aspect forms the Egoic or Causal body, the infant or germinal Ego. Similarly, the Ego expresses itself through the threefold lower man, mental, emotional, and etheric (these being the reflection of the higher Triad) and these three give rise to the dense physical manifestation.

tion of memory. These atoms are in direct connection with one or other of the three great rays in connection with the microcosm:—

a. The *Monadic* Ray, the synthetic ray of the microcosm.
b. The *Egoic* Ray.
c. The *Personality* Ray.

Each of these rays has a connection with one or other of the permanent atoms in the lower threefold man, and has a direct action upon the spirillae [27] found within the atom. We have noted in *"Letters on Occult Meditation"* that the atoms of the lower threefold man underwent a twofold process:—

They were first vivified in rotation, and each held the light in ordered sequence until the lower triangle was entirely illumined.

Eventually transmutation took place, or (to word it otherwise) the polarisation eventually shifted into the three permanent atoms of the Triad, and out of the three permanent atoms of the lower triangle. The physical permanent atom is transcended and the polarisation becomes manasic or mental, the astral permanent atom is transcended and the polarisation becomes buddhic, while the mental unit is superseded by the permanent

[27] Spirilla: "In order to examine the construction of the atom, a space is artificially made, then, if an opening be made in the wall thus constructed, the surrounding force flows in, and three whorls immediately appear, surrounding the "hole" with their triple spiral of two and a half coils, and returning to their origin by a spiral within the atom; these are at once followed by seven finer whorls, which following the spiral of the first three on the outer surface and returning to their origin by a spiral within that, flowing in the opposite direction-form a caduceus with the first three. Each of the three coarser whorls, flattened out, makes a closed circle; each of the seven finer ones, similarly flattened out, makes a closed circle. The forces which flow in them, again, come from "outside," from a fourth-dimensional space. Each of the finer whorls is formed of seven yet finer ones, set successively at right angles to each other, each finer than its predecessor; these we call spirillæ.

"Each spirilla is animated by the life-force of a plane, and four are at present normally active, one for each round. Their activity in an individual may be prematurely forced by yoga practice."—*Occult Chemistry*, p. 28.

atom, of the fifth plane, the atmic. This is all brought about by the action of the three rays upon the atoms and upon the life within each atom. The relationship between these three rays and the permanent atoms might be summarised as follows:

The *Personality* Ray has direct action upon the physical permanent atom.

The *Egoic* Ray has a similar action upon the astral permanent atom.

The *Monadic* Ray has a close connection with the mental unit.

The effect which they have is threefold, but is not simultaneous; they work ever, as do all things in Nature, in ordered cycles. The stimulation, for instance, that is the result of the action of the monadic Ray upon the mental unit is only felt when the aspirant treads the Path, or after he has taken the first Initiation. The action of the egoic Ray upon the astral permanent atom is felt as soon as the Ego can make good connection with the physical brain; when this is so the egoic ray is beginning to affect the atom powerfully and continuously; this occurs when a man is highly evolved and is nearing the Path. This threefold force is felt in the following way:

First. It plays upon the wall of the atom as an external force and affects its rotary and vibratory action.

Second. It stimulates the inner fire of the atom and causes its light to shine with increasing brilliancy.

Third. It works upon the spirillae, and brings them all gradually into play.

II. THE PERSONALITY RAY AND THE PERMANENT ATOM

The *Personality Ray* deals with the first four spirillae, and is the source of their stimulation. Note here the

correspondence to the lower quaternary and its stimulation by the ego. The *Egoic Ray* concerns itself with the fifth spirilla and with the sixth, and is the cause of their emerging from latency and potentiality into power and activity. The *Monadic Ray* is the source of the stimulation of the seventh spirilla.

There is great interest attached to this subject and wide reaches of thought and vast fields for investigation open up before the earnest student. This threefold action varies in point of time and sequence according to the ray itself upon which the Monad may be found; but the subject is too vast to be handled at this time.

In looking at the matter from the standpoint of fire the idea may be grasped a little through the realisation that the latent fire of matter in the atom is brought into brilliance and usefulness by the action of the personality Ray which merges with this fire and stands in the same position to the permanent atom in the microcosm as FOHAT does on the cosmic plane. The fire is there hidden within the sphere (whether the sphere systemic or the sphere atomic) and the personality Ray in the one case, and Fohat in the other, acts as the force which brings latency into activity and potentiality into demonstrated power. This correspondence should be thought out with care and judgment. Just as Fohat has to do with active manifestation or objectivity, so the personality Ray has to do with the third, or activity aspect in the microcosm. The work of the third aspect logoic was the arranging of the matter of the system so that eventually it could be built into form through the power of the second aspect. Thus the correspondence works out. By life upon the physical plane (that life wherein the physical permanent atom has its full demonstration) the matter is arranged and separated that must eventually be built into the Temple of Solomon, the egoic body, through the agency of the egoic life, the second

aspect. In the quarry of the personal life are the stones prepared for the great Temple. In existence upon the physical plane and in the objective personal life is that experience gained which demonstrates as faculty in the Ego. What is here suggested would richly repay our closest attention, and open up before us reaches of ideas, which should eventuate in a wiser comprehension, a sounder judgment, and a greater encouragement to action.

III. THE PERSONALITY RAY AND KARMA

It might be wise here to recapitulate a little so that in the refreshing of the memory may come the basis of further knowledge. We dealt first with the three fires of the system, macrocosmic and microcosmic, and having laid down certain hypotheses we passed to the consideration of the first of the fires, that which is inherent in matter. Having studied it somewhat in its threefold manifestation in the various parts of the system, including man, we took up the matter of the personality Ray and its relationship to this third fire. We must recall here that all that has been dealt with has been in relation to matter, and for the whole of this first section this thought must be borne carefully in mind.

In our second section we will consider all from the standpoint of mind, and in the final from the standpoint of the Divine Ray. Here we are dealing with what H.P.B calls the primordial ray and its manifestations in matter.[28] All these Rays of Cosmic Mind, Primordial Activity, and Divine Love-Wisdom are but essential quality demonstrating through the agency of some one factor.

The *Primordial Ray* is the quality of motion, demonstrating through matter.

[28] See S. D., I, 108; II, 596.

The *Ray of Mind* is the quality of intelligent organisation, demonstrating through forms, which are the product of motion and matter.

The *Ray of Love-Wisdom* is the quality of basic motive that utilises the intelligent organisation of matter in motion to demonstrate in one synthetic whole the great Love aspect of the Logos.[29]

This line of thought can be worked out also correspondingly in the Microcosm, and will show how individual man is engaged in the same type of work on a lesser scale as the solar Logos.

At this point in the treatise we are confining our attention to the Ray of Active Matter, or to that latent heat in substance which underlies its activity and is the cause of its motion. If we think with sincerity and with clarity we will see how closely therefore the Lipika Lords or the Lords of Karma are associated with this work. Three of Them are closely connected with Karma as it concerns one or other of the three great Rays, or the three FIRES, while the fourth Lipika Lord synthesizes the work of his three Brothers and attends to the uniform blending and merging of the three fires. On our planet, the Earth, They find Their points of contact through the three "Buddhas of Activity," [30] (the correspondence should be noted here) and the fourth Kumara, the Lord of the World. Therefore, we arrive at the realisation that the personality Ray, in its relation to the fire of matter, is directly influenced and adjusted in its working by one of the Buddhas of Activity.

[29] S. D., I, 99, 108; II, 596.

[30] "Buddhas of Activity." The 'Pratyeka Buddhas.' This is a degree which belongs exclusively to the Yogacharya School, yet it is only one of high intellectual development with no true spirituality. . . . It is one of the three paths to Nirvana, and the lowest, in which a yogi—"without teacher and without saving others"—by the mere force of will and technical observances, attains to a kind of nominal Buddahood individually."—*Theosophical Glossary.*

The karma[31, 32, 33] of matter itself is an abstruse subject and has as yet scarcely been hinted at. It is nevertheless indissolubly mixed up with the karma of the individual. It involves a control of the evolution of the monadic essence, the elemental essence and of the atomic matter of the plane; it is concerned with the development of the four spirillae, with their activity, with their attachment to forms when atomic, and with the development of the inner latent heat and its gradual fiery increase until we have within the atom a repetition of what is seen within the causal body: the destruction of the periphery of the atom by the means of burning. It deals with the subject of the building of matter into form by the interaction of the two rays, the Divine and the Primordial, producing thereby that fire by friction which tends to life and fusing.

The karma of form is likewise a vast subject, too

[31] "From the view taken of Karma as I have done it, you will see that no plane of the highest spirituality be that the plane of the nirvanees, is outside the karmic wheel and when it is said in the Sanskrit writings and even in the Bhagavat Gita that men cross the karmic ocean, it must be understood with some allowance. The entities that have now succeeded in going outside the karmic wheel, have done so, only if that wheel be taken as the one that turns now. The cosmos is not going in one groove all the days of Brahma, but it is going on a higher and higher status as it fulfils its mission. Those who have attained unto a rest in a state of spirituality not reachable now, will therefore in a future day come within the action of the wheel, with perhaps a punishment for the great duties neglected for long ages."—*Some Thoughts on the Gita,* p. 40.

[32] *The Lipika* are the Spirits of the Universe. They are connected with the Law of Cause and Effect (Karma) and its recorders. Lipika comes from "Lipi" writing. For information concerning the Lipika Lords see S. D., I, pp. 152, 153.

The Buddhas of Activity, are the Triad Who stands closest to Sanat Kumara, The Lord of the World. They are the planetary correspondences to the three Aspects of the logoic third Aspect and are concerned with the force behind planetary manifestation.

Monadic Essence, the matter of the atomic (or highest) subplane of each plane. *Elemental Essence,* the matter of the six subplanes which are non atomic. It is molecular matter.

[33] "*Karma* may be defined to be the force generated by a human centre to act on the exterior world, and the reactionary influence that is in turn generated from the exterior world to act on him may be called karmic influence and the visible result that is produced by this influence under proper conditions may be called karmic fruit."—*Some Thoughts on the Gita,* p. 53.

involved for average comprehension but a factor of real importance which should not be overlooked in connection with the evolution of a world, a synthesis of worlds, or of a system when viewed from higher levels. Everything is, in its totality, the result of action taken by cosmic Essences and Entities in earlier solar systems, which is working out through the individual atoms, and through those congeries of atoms which we call forms. The effect of the personality Ray upon the internal fires is therefore, in effect, the result of the influence of the planetary Logos of whatever ray is implicated, as He works out that portion of Karma which falls to His share in any one cycle, greater or lesser. He thus brings about and eventually transmutes, the effects of causes which He set in motion earlier in relation to His six Brothers, the other planetary Logoi. We get an illustrative parallel in the effect which one individual will have upon another in worldly contact, in moulding and influencing, in stimulating or retarding. We have to remember that all fundamental influence and effects are felt on the astral plane and work thence through the etheric to the dense physical thereby bringing matter under its sphere of influence, yet not itself originating on the physical plane.

SECTION ONE

DIVISION C

THE ETHERIC BODY AND PRANA [84]

I. The nature of the etheric body.
1. Its purpose and description.
2. Eight statements.

II. The nature of prana.
1. Solar prana.
2. Planetary prana.
3. The prana of forms.

III. The function of the etheric body.
1. It is the receiver of prana.
2. It is the assimilator of prana.
3. It is the transmitter of prana.
4. Disorders of the etheric body.

IV. Macrocosmic and microcosmic ethers.
1. The Planetary Logos and the ethers.
2. Cosmic and systemic ethers.
3. Protective purpose of etheric body.

V. Death and the etheric body.
1. Microcosmic death.
2. Macrocosmic pralaya.

I. THE NATURE OF THE ETHERIC BODY

In our consideration of the internal fires of the system we shall find much of very real interest to the coming

[84] "Prana, or the vital principle, is the special relation of the Atma with a certain form of matter which by the relation of Atma organises and builds up as a means of having experience. This special relation constitutes the individual Prana in the individual body. The cosmic all-pervading Prana is not Prana in the gross sense, but is a name for the Brahman as the author of the individual Prana. . . . All beings, whether Devatas, men or animals, exist only so long as the Prana is within the body. It is the life duration of all. . . . Prana, or vitality, is the common function of the mind and all the senses."—*Serpent Power*, pp. 94, 95.

generation of thinkers for three main reasons, which might be enumerated as follows:

1. *Its Purpose and Description*

First. In the study of the etheric body lies hid (for scientists and those of the medical profession) a fuller comprehension of the laws of matter and the laws of health. The word *health* has become too localised in the past, and its meaning confined to the sanity of the body corporeal, to the co-operative action of the atoms of the physical body of man, and to the full expression of the powers of the physical elemental. In days to come it will be realised that the health of man is dependent upon the health of all allied evolutions, and upon the co-operative action and full expression of the matter of the planet and of the planetary elemental who is himself a composite manifestation of the physical elementals of all manifested nature.

Second. In the study of the etheric body and prana lies the revelation of the effects of those rays of the sun which (for lack of better expression), we will call "solar pranic emanations." These solar pranic emanations are the produced effect of the central heat of the sun approaching other bodies within the solar system by one of the three main channels of contact, and producing on the bodies then contacted certain effects differing somewhat from those produced by the other emanations. These effects might be considered as definitely stimulating and constructive, and (through their essential quality) as producing conditions that further the growth of cellular matter, and concern its adjustment to environing conditions; they concern likewise the internal health (demonstrating as the heat of the atom and its consequent activity) and the uniform evolution of the form of which that particular atom of matter forms a constituent part. Emanative prana does little in connection with

form building; that is not its province, but it conserves the form through the preservation of the health of its component parts. Other rays of the sun act differently upon the forms and upon their substance. Some perform the work of the Destroyer of forms, and others carry on the work of cohering and of attracting; the work of the Destroyer and of the Preserver is carried on under the Law of Attraction and Repulsion. Some rays definitely produce accelerated motion, others produce retardation. The ones we are dealing with here—pranic solar emanations—work within the four ethers, that matter which (though physical) is not as yet objectively visible to the eye of man. They are the basis of all physical plane life considered solely in connection with the life of the physical plane atoms of matter, their inherent heat and their rotary motion. These emanations are the basis of that "fire by friction" which demonstrates in the activity of matter.

Finally, in the study of the etheric body and prana comes comprehension of the method of logoic manifestation, and therefore much of interest to the metaphysician, and all abstract thinkers. The etheric body of man holds hid the secret of his objectivity. It has its correspondence on the archetypal plane,—the plane we call that of the divine manifestation, the first plane of our solar system, the plane Adi. The matter of that highest plane is called often the "sea of fire" and it is the root of the akasha, the term applied to the substance of the second plane of manifestation. Let us trace the analogy a little more in detail, for in its just apprehension will be found much of illumination and much that will serve to elucidate problems both macrocosmic and microcosmic. We will begin with man and his etheric body.

The etheric body has been described as a network, permeated with fire, or as a web, animated with golden light. It is spoken of in the Bible as the "golden bowl."

It is a composition of that matter of the physical plane which we call etheric, and its shape is brought about by the fine interlacing strands of this matter being built by the action of the lesser Builders into the form or mould upon which later the dense physical body can be moulded. Under the Law of Attraction, the denser matter of the physical plane is made to cohere to this vitalised form, and is gradually built up around it, and within it, until the interpenetration is so complete that the two forms make but one unit; the pranic emanations of the etheric body itself play upon the dense physical body in the same manner as the pranic emanations of the sun play upon the etheric body. It is all one vast system of transmission and of interdependence within the system. All receive in order to give, and to pass on to that which is lesser or not so evolved. Upon every plane this process can be seen.

Thus the etheric body forms the archetypal plane in relation to the dense physical body. The thinker on his own plane stands, in relation to the physical, as the Logos to His system. In the synthesis of thought it might be expressed thus: The thinker on the astral plane, the plane of desire and of necessity, stands to the physical body as the Logos on the cosmic astral plane stands to His system.

As we continue the study we will work out the correspondence in the cosmos, the system, and in the three worlds, for we need to remember that the analogy must be perfect.

1. Man, the Microcosm, the manifesting Monad, or One.
2. The Heavenly Man, the planetary Logos, or the manifesting group.
3. The Grand Man of the Heavens, the Macrocosm, the solar Logos, the manifestation of all groups and of all evolutions within His Body, the solar system.

All these bodies—the body of a man, a planetary Logos, and a solar Logos—are the product of desire originating on the planes of abstract mind, whether cosmic, systemic, or mind in the three worlds, whether cosmic desire-mind or human desire-mind, and all their bodies are "Sons of Necessity," as H.P.B. so aptly expressed it.[35, 36]

2. *Eight Statements.*

It is with the etheric bodies of all we are dealing, and with their vivification by prana (whether cosmic, solar, planetary or human), with the organs of reception and with the basis of emanations. Here, therefore, we can arrive at certain dicta anent the etheric body which for purposes of clarity might well be enumerated:

First. The etheric body is the mould of the physical body.

Second. The etheric body is the archetype upon which

[35] S. P., I, 74.

[36] "This whole solar system being conceived of as one vast mechanism, with an exquisite adjustment of its parts in all major details, is only the physical expression of Vishnu, or the ethereal basic substance, as we may understand the word for the present. All the harmonies observable in the manifested cosmos are only the result of the harmoniously working energies that resolve ether into the expression that we recognise. All planets, worlds, human beings, etc., are only parts of the body, each functioning in sub-ordination to the law which governs the whole. The evolution, preservation and destruction of the world is therefore one vast process called Yagna, which takes place in the body of Yagna Purusha, or the psychical body of nature. Humanity taken collectively is the heart and brain of this Purusha and therefore all the Karma generated by humanity, physical, mental, or spiritual, determines mainly the character of this Yagnic process. . . . Sri Krishna therefore calls the process the Yagnic life that he has been giving out to Arjuna as Yoga (1st Sloka 4th Chr). In fact, Yoga and Yagna are very closely allied and even inseparable, though at the present day people seem to disconnect the two. Yoga derived from the root Yuj to join means an act of joining. Now as the heart is the great centre in man, likewise the Yogee of the heart keeps his central position in the universe and hence his individuality. The individuality or the Higher Manas being the pivot of the human constitution or the centre on which two hemispheres of higher and lower existence turn as I have already said, the Yogee of the heart has a heavenly dome above and earthly abyss below and his yoga becomes twofold as a consequence. He joins himself on to the thing above in dhyana and the thing below in action. The word yagna derived from the root Yaj—to serve also means a twofold service, service done to the thing above through service done unto its expression the thing below."—*Some Thoughts on the Gita,* pp. 18, 134.

the dense physical form is built, whether it is the form of a solar system, or of a human body in any one incarnation.

Third. The etheric body is a web or network of fine interlacing channels, formed of matter of the four ethers, and built into a specific form. It forms a focal point for certain radiatory emanations, which vivify, stimulate and produce the rotary action of matter.

Fourth. These pranic emanations when focalised and received, react upon the dense matter which is built upon the etheric scaffolding and framework.

Fifth. This etheric web, during incarnation, forms a barrier between the physical and astral planes, which can only be transcended when consciousness is sufficiently developed to permit of escape. This can be seen in both the microcosm and the macrocosm. When a man has, through meditation and concentration, expanded his consciousness to a certain point he is enabled to include the subtler planes, and to escape beyond the limits of the dividing web.

PHYSICAL SUB-PLANES	SOLAR SYSTEM PLANES
1. First ether. Atomic plane.	Adi. Divine. Sea of fire. First cosmic ether.
2. Second ether. Sub-atomic.	Anupadaka. Monadic plane. Akasha. Second cosmic ether.
3. Third ether. Super-etheric.	Atmic. Spiritual plane. Aether. Third cosmic ether.
4. Fourth ether. Super-gaseous	Buddhic. Intuitional Plane. Air. Fourth cosmic ether.
DENSE PHYSICAL	**PLANES OF HUMANITY**
5. Gaseous. Sub-etheric	Mental. Fire. Cosmic gaseous.
6. Liquid	Astral. Emotional plane. Water. Cosmic liquid.
7. Earthly. Dense	Physical plane. Earth. Cosmic dense.

When the Logos has expanded His Consciousness on cosmic levels He can then transcend the logoic etheric web, and escape beyond the ring-pass-not of His objective manifestation. In thinking out this analogy we must hold closely in mind the fact that the seven major planes of our solar system are the seven subplanes of the cosmic physical or the lowest cosmic plane.

We might note here the accurate working out of the correspondence in matter and the radiatory correspondence is equally accurate.

Sixth. In all the three bodies—human, planetary, and systemic or logoic—will be found a great organ within the organism which acts as the receiver of prana. This organ has its etheric manifestation and its dense physical correspondence.

In the system. In the system, the organ of cosmic prana, of the force vitalising matter, is the central sun, which is the direct receiver and dispenser of cosmic radiation. This is one of the threefold divisions of the Primordial Ray of active intelligence. Each of the cosmic Rays is in essence threefold, a fact which is oft overlooked, though logically obvious; each Ray is the vehicle for a cosmic Entity, and all existence is necessarily triple in manifestation. The central Sun has within its periphery a centre of reception with a surface radiation.

In the Planet. In the planet there will be found a similar organ or receiver within its etheric body, the locality of which is not for exoteric publication and cannot therefore be revealed. It is connected with the location of the two poles, north and south, and is the centre around which the globe rotates, and is the source of the legend of a central fertile land within the sphere of polar influences. The mythic land of exceeding fertility, of abundant

luxuriance, and of phenomenal growth, vegetable, animal and human would naturally lie where prana is received. It is the esoteric Garden of Eden, the land of physical perfection. Surface radiation demonstrates, after distribution, as planetary prana.

In Man. The organ of reception is the spleen through its etheric counterpart. After distribution over the entire body via the etheric network it demonstrates in surface radiation as the health aura.

Seventh. Thus in all the three bodies will the resemblance clearly be seen, and the working out in perfect correspondence is easily demonstrable:

PRANA OF THE SOLAR SYSTEM

THE SOLAR SYSTEM

Entity manifesting	The solar Logos.
Body of manifestation	The solar system.
Receptive centre	Pole of the central Sun.
Surface radiation or emanation	Solar prana.
Movement produced	Systemic rotation.
Distributive effect	Solar etheric radiation (felt cosmically).

THE PLANET

Entity manifesting	A Planetary Logos.
Body of manifestation	A planet.
Receptive centre	The planetary pole.
Surface radiation or emanation	Planetary prana.
Movement produced	Planetary rotation.
Distributive effect	Planetary etheric radiation (felt within the system).

A HUMAN BEING

Entity manifesting	The thinker, a Dhyan Chohan.
Body of manifestation	Physical body.
Receptive centre	The spleen.
Surface radiation or emanation	Health aura.
Movement produced	Atomic rotation.
Distributive effect	Human etheric radiation (felt by environment).

THE ATOM OF MATTER

Entity manifesting	An elementary life.
Body of manifestation	The atomic sphere.
Receptive centre	Pole of the atom.
Surface radiation or emanation	Contribution of atom to the united health aura of body.
Movement produced	Atomic rotation.
Distributive effect	Atomic etheric radiation (felt within the physical form).

Eighth. When the "will to live" vanishes, then the "Sons of Necessity" cease from objective manifestation. This is logically inevitable, and its working out can be seen in every case of *entified objectivity.* When the Thinker on his own plane withdraws his attention from his little system within the three worlds and gathers within himself all his forces, then physical plane existence comes to an end and all returns within the causal consciousness; this is as much an abstraction in the three worlds of the Thinker as the Absolute is in the threefold solar system of the Logos. This demonstrates on the physical plane in the withdrawing from out of the top of the head of the radiant etheric body and the consequent disintegration of the physical. The framework goes and the dense physical form falls apart; the pranic life is abstracted bodily from out of the dense sheath, and the stimulation of the fires of matter cease to be. The latent fire of the atom remains; it is inherent, but the form is made by the action of the two fires of matter—active and latent, radiatory and inherent—aided by the fire of the second Logos, and when they are separated the form falls apart. This is a picture in miniature of the essential duality of all things acted upon by Fohat.

There is a close connection between the spleen and the top of the head in connection with the etheric body. The organ of the spleen has an interesting correspondence to the umbilical cord which attaches an infant to the mother for purposes of nourishment, and which is separated at birth. When a man starts to live his own life of conscious desire, when a man is born into a new world of a subtler form of life, that interlaced cord of etheric matter (which had united him to his physical body) is broken; the "silver cord is loosed" and the man severs his connection with the dense physical body and passes out through the highest center of the body instead of the lowest to life in a higher world and of another dimension. So it will be found in all the bodies and sheaths of the microcosm, for the analogy will persist on all planes during manifestation. When more scientific knowledge has been gained it will be found that the same procedure on a larger scale, takes place in planetary manifestation. A planet is but the body of a planetary Logos, that body being etheric, and the Logos expressing Himself through it and building upon the etheric scaffolding a vehicle of manifestation. The MOON once was the body of expression for one of the Logoi; the Earth now is, and the cycles change continuously. The centre of escape for the etheric body is found likewise in a physical planet, and the planetary silver cord is loosed at the time appointed; but the times and cycles, their commencement and termination are hid in the mysteries of Initiation, and do not concern us.

Again in the solar system itself similar action will eventuate at the close of a Mahamanvantara. The Logos will withdraw within Himself, abstracting His three major principles.[37] His body of manifestation—the Sun

[37] *Principles*, the basic differentiations, essential qualities or types of energy upon which all things are built; they give the distinctive nature of all forms.

and the seven sacred Planets, all existing in etheric matter—will withdraw from objectivity and become obscured. From the usual physical standpoint, the light of the system will go out. This will be succeeded by a gradual inbreathing until He shall have gathered all unto Himself; the etheric will cease to exist, and the web will be no more. Full consciousness will be achieved, and in the moment of achievement existence or entified manifestation will cease. All will be reabsorbed within the Absolute; pralaya, or the cosmic heaven of rest will then ensue, and the Voice of the Silence will be heard no more. The reverberations of the WORD will die away, and the "Silence of the High Places" will reign supreme.

II. THE NATURE OF PRANA

In dealing with the subject of the etheric body and its functions as an assimilator and distributor of prana, we have dealt with it from the standpoint of its place in the scheme of things. We have considered this matter of etherics from the angle of correspondences, and have traced analogies in the system, the planet, and man. We have seen that it formed the foundation of the dense physical form, and in itself constituted a most important link between:

a. Physical man, and the emotional or astral plane.
b. Planetary Man, and essential emotional quality.
c. The Logos, the grand Heavenly Man, and the cosmic astral plane.

We might now narrow the subject down to the consideration of the etheric body of the human being and not touch upon correspondences to things systemic or cosmic at all, though it may be necessary to remind ourselves that for the wise student the line along which wisdom

Pralaya. . . . A period of obscuration or repose—planetary, systemic or cosmic. An interlude between two periods of manifestation.

comes is the interpretative one; he who knows himself (in objective manifestation, essential quality, and comprehensive development) knows likewise the Lord of his Ray, and the Logos of his system. It is only then a matter of application, conscious expansion, and intelligent interpretation, coupled to a wise abstention from dogmatic assertion, and a recognition that the correspondence lies in quality and method more than in detailed adherence to a specified action at any given time in evolution.

All that it is possible to give here is material which, if rightly pondered on, may result in more intelligent practical living in the occult sense of the term "living"; which, if studied scientifically, religiously and philosophically, may lead to the furthering of the aims of the evolutionary process in the immediate coming lesser cycle. Our aim, therefore, is to make the secondary body of man more real, and to show some of its functions and how it can eventually be brought *consciously* into the range of mental comprehension.

Science, as we know, is fast reaching the point where it will be forced to admit the fact of the etheric body, because the difficulties of refusing to acknowledge it, will be far more insuperable than an admission of its existence. Scientists admit already the fact of etheric matter; the success of photographic endeavor has demonstrated the reality of that which has hitherto been considered unreal, because (from the standpoint of the physical) intangible. Phenomena are occurring all the time which remain in the domain of the supernatural unless accounted for through the medium of etheric matter, and in their anxiety to prove the spiritualists wrong, scientists have aided the cause of the true and higher spiritism by falling back on reality, and on the fact of the etheric body, even though they consider it a body of

emanative radiation—being concerned with the effect and not having yet ascertained the cause. Medical men are beginning to study (blindly as yet) the question of vitality, the effect of solar rays upon the physical organism, and the underlying laws of inherent and radiatory heat. They are beginning to ascribe to the spleen functions hitherto not recognised, to study the effect of the action of the glands, and their relation to the assimilation of the vital essences by the bodily frame. They are on the right road, and before long (perhaps within this century) the FACT of the etheric body and its basic function will be established past all controversy, and the whole aim of preventive and curative medicine will shift to a higher level. All we can do here is to give simply, and in a condensed form, a few facts which may hasten the day of recognition, and further the interest of the true investigator. Let me, therefore, briefly state what will be dealt with in our remaining three points:

The functions of the etheric body.
Its relation to the physical during life.
The ills or diseases of the etheric body (taking care to retain the original meaning of the word "disease.")
Its after death condition.

This will embody all that is as yet of practical use. More may later be forthcoming for our helping if that which is now given to the public is carefully followed up, and if investigators wisely, sanely and broadly study this important matter.

As the nature and functions of the etheric body of man assume their rightful place in the thought of the world and as it is realised that the etheric is the most important of the two physical bodies, man will be brought into closer conscious contact with the other evolutions

that evolve in etheric matter just as he does in a dense physical body. There are certain large groups of devas, called "the devas of the shadows," or the violet devas, who are closely allied with the evolutionary development of man's etheric body, and who transmit to him solar and planetary radiation. The etheric body of man receives prana in different ways and of different kinds, and all these ways bring him into touch with varying entities.

1. *Solar prana.*

This is that vital and magnetic fluid which radiates from the sun, and which is transmitted to man's etheric body through the agency of certain deva entities of a very high order, and of a golden hue. It is passed through their bodies and emitted as powerful radiations, which are applied direct through certain plexi in the uppermost part of the etheric body, the head and shoulders, and passed down to the etheric correspondence of the physical organ, the spleen, and from thence forcibly transmitted into the spleen itself. These golden hued pranic entities are in the air above us, and are specially active in such parts of the world as California, in those tropical countries where the air is pure and dry, and the rays of the sun are recognised as being specially beneficial. Relations between man and this group of devas are very close, but fraught as yet with much danger to man. These devas are of a very powerful order, and, along their own line, are further evolved than man himself. Unprotected man lies at their mercy, and in this lack of protection, and man's failure to understand the laws of magnetic resistance, or of solar repulsion comes, for instance, the menace of sunstroke. When the etheric body and its assimilative processes are comprehended scientifically, man will then be immune from dangers due to solar radiation. He will protect himself by the application of the laws gov-

erning magnetic repulsion and attraction, and not so much by clothing and shelter. It is largely a question of polarisation. One hint might here be given: When men understand the deva evolution somewhat more correctly and recognise their work along certain lines in connection with the Sun and realise that they represent the feminine pole as they themselves represent the masculine (the fourth Creative Hierarchy being male) [38, 39] they will comprehend the mutual relationship, and govern that relationship by law.

These solar devas take the radiatory rays of the sun which reach from its centre to the periphery along one of the three channels of approach, pass them through their organism and focalise them there. They act almost as a burning glass acts. These rays are then reflected or transmitted to man's etheric body, and caught up by him and again assimilated. When the etheric body is in good order and functioning correctly, enough of this prana is absorbed to keep *the form organised.* This is the whole object of the etheric body's functioning, and is a point which cannot be sufficiently emphasised. The remainder is cast off in the form of animal radiation, or physical magnetism—all terms expressing the same idea. Man therefore repeats on a lesser scale the work of the great solar devas, and in his turn adds his quota of repolarised or remagnetised emanation to the sum-total of the planetary aura.

2. *Planetary prana.*

This is the vital fluid emanated from any planet, which constitutes its basic coloring or quality, and is produced by a repetition within the planet of the same process

[38] S. D., I, 232-238.

[39] The whole cosmos is guided, controlled and animated by an almost endless series of Hierarchies of sentient Beings, each having a mission to perform.—S. D., I, 295.

Among these the Hierarchy of human Monads has a place.

which is undergone in connection with man and solar prana. The planet (the Earth, or any other planet) absorbs solar prana, assimilates what is required, and radiates off that which is not essential to its well-being in the form of planetary radiation. Planetary prana, therefore, is solar prana which has passed throughout the planet, has circulated through the planetary etheric body, has been transmitted to the dense physical planet, and has been cast off thence in the form of a radiation of the same essential character as solar prana, *plus the individual and distinctive quality of the particular planet concerned.* This again repeats the process undergone in the human body. The physical radiations of men differ according to *the quality* of their physical bodies. So it is with a planet.

Planetary emanative prana (as in the case of solar prana) is caught up and transmitted via a particular group of devas, called the "devas of the shadows," who are ethereal devas of a slightly violet hue. Their bodies are composed of the matter of one or other of the four ethers, and they focalise and concentrate the emanations of the planet, and of all forms upon the planet. They have a specially close connection with human beings owing to the fact of the essential resemblance of their bodily substance to man's etheric substance, and because they transmit to him the magnetism of "Mother Earth" as it is called. Therefore we see that there are two groups of devas working in connection with man:

a. Solar devas, who transmit the vital fluid which circulates in the etheric body.

b. Planetary devas of a violet color, who are allied to man's etheric body, and who transmit earth's prana, or the prana of whichever planet man may be functioning upon during a physical incarnation.

A very pertinent question might here be asked, and though we may not fully explain the mystery, a few sug-

gestive hints may be possible. We might ask: What causes the apparent deadness of the Moon? Is there deva life upon it? Does solar prana have no effect there? What constitutes the difference between the apparently dead Moon, and a live planet, such as the Earth?[40]

Here we touch upon a hidden mystery, of which the solution lies revealed for those who seek, in the fact that human beings and certain groups of devas are no longer found upon the Moon. *Man has not ceased to exist upon the Moon because it is dead and cannot therefore support his life, but the Moon is dead because man and these deva groups have been removed from off its surface and from its sphere of influence.*[41] Man and the devas act on every planet as intermediaries, or as transmitting agencies. Where they are not found, then certain great activities become impossible, and disintegration sets in. The reason for this removal lies in the cosmic Law of Cause and Effect, or cosmic karma, and in the composite, yet individual, history of that one of the Heavenly Men Whose body, the Moon or any other dead planet at any time happened to be.

3. *The prana of forms.*

It must first be pointed out that forms are necessarily of two kinds, each having a different place in the scheme:

Forms that are the result of the work of the third and the second Logos, and Their united life. Such forms are the units in the vegetable, animal and mineral kingdoms.

Forms that are the result of the united action of the three Logoi, and comprise the strictly deva and human forms.

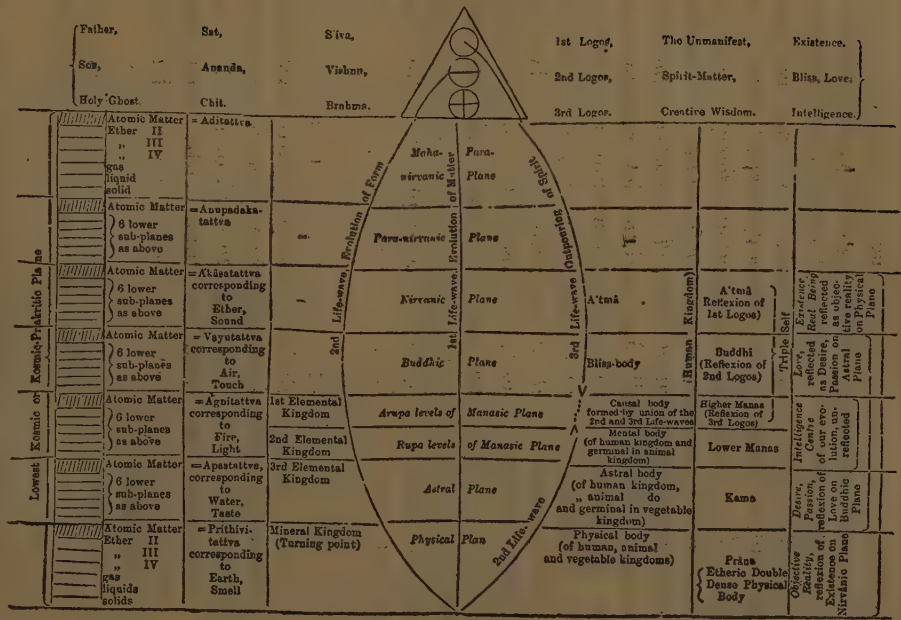
There is also the still simpler form embodied in the substance of which all the other forms are made. This mat-

[40] S. D., I, 170-180.

[41] S. D., I, 179.

CHART II

LOGOS OF A SOLAR SYSTEM.



FROM "THE THEOSOPHIST" FOR JANUARY, 1900.

ter is strictly speaking the atomic and molecular matter, and is animated by the life or energy of the third Logos.

In dealing with the first group of forms, it must be noted that the pranic emanations given off by units of the animal and vegetable kingdom (after they have absorbed both solar and planetary prana) are naturally a combination of the two, and are transmitted by means of *surface radiation,* as in solar and planetary prana, to certain lesser groups of devas of a not very high order, who have a curious and intricate relationship to the group soul of the radiating animal or vegetable. This matter cannot be dealt with here. These devas are also of a violet hue, but of such a pale color as to be almost grey; they are in a transitional state, and merge with a puzzling confusion with groups of entities that are almost on the involutionary arc.[42, 43, 43a]

[42] *Involutionary Arc* is the term applied to the first part of the evolutionary process. It covers the "path of descent," or the coming down of Spirit into ever denser matter until the lowest point is reached, the point of densest concretion. The latter half of the process is called *evolutionary* and marks the ascent or return of Spirit to its emanating source, plus the gains of the evolutionary process.

[43] "*The Three Outpourings.* In the diagram the "symbols of the three Aspects (of the Logos) are placed outside of time and space, and only the streams of influence from them descend into our system of planes. . . . They represent in due order what are commonly called the three Persons of the Trinity. . . . It will be seen that from each of them an outpouring of life or force is projected into the planes below. The first of these in order is the straight line which descends from the third Aspect; the second is that part of the large oval which lies on our left hand—the stream which descends from the second Aspect until it has touched the lowest point in matter, and then rises again up the side on our right hand until it reaches the lower mental level. It will be noted that in both of these outpourings the divine life becomes darker and more veiled as it descends into matter, until at the lowest point we might almost fail to recognise it as divine life at all; but as it rises again when it has passed its nadir it shows itself somewhat more clearly. The third outpouring which descends from the highest aspect of the Logos differs from the others in that it is in no way clouded by the matter through which it passes, but retains its virgin purity and splendour untarnished. It will be noted that this outpouring descends only to the level of the buddhic plane (the fourth plane) and that the link between the two is formed by a triangle in a circle, representing the individual soul of man—the reincarnating ego. Here the triangle is contributed by the third outpouring and the circle by the second. . . ."—*The Christian Creed,* by C. W. Leadbeater, pp. 39, 40.

[43a] See S. D., I, 98, 99, 100, 103.

1. *The root of life was in every drop of the ocean of immortality.* Every atom in matter was impregnated with the life of the Logos.

In dealing with the second group, the human form transmits the emanative radiations to a much higher grade of deva. These devas are of a more pronounced hue, and after due assimilation of the human radiation, they transmit it principally to the animal kingdom, thus demonstrating the close relationship between the two kingdoms. If the above explanation of the intricate inter-relation between the sun and the planets, between the planets and the evolving forms upon them, between the forms themselves in ever descending importance demonstrates nothing more than the exquisite interdependence of all existences, then much will have been achieved.

Another fact which must also be brought out is the close relationship between all these evolutions of nature, from the celestial sun down to the humblest violet *via the*

2. *The ocean was radiant light, which was Fire, Heat, Motion.* These three are the subjective life manifesting objectively. *Fire:* The essence of the first Logos. Electric fire. Spirit. *Heat:* Duality. The essence of the second Logos. Solar fire. The Son aspect. Consciousness. *Motion:* The essence of the third Logos. Fire by friction. Matter.

THE MACROCOSM.

First Logos	Fire	The will to live or to be. Electric.
Second Logos	Heat	Duality, or love between two. Solar.
Third Logos	Motion	The fire of mind, the relation between Fire by friction.

This is the subjective expression.

The Sun	Will or power.
Venus-Mercury	Love and Wisdom.
Saturn	Activity or intelligence.

This is the objective expression.

THE MICROCOSM.

The Monad	Electric fire	Will or power.
The Ego	Solar fire	Love and wisdom.
The Personality	Fire by friction	Activity or intelligence.

This is the subjective expression.

The mental body	Will or power	Fire.
The astral body	Love-wisdom	Heat.
The physical body	Active intelligence	Motion.

This is the objective expression.

Physical body.

The brain	Monad	Will or power. Electric fire.
The heart	Ego	Love-wisdom. Solar fire.
Lower organs	Personality	Active intelligence.

deva evolution which acts as the transmitting transmuting force throughout the system.

Lastly, all work with fire. Fire internal, inherent and latent; fire radiatory and emanative; fire generated, assimilated and radiated; fire vivifying, stimulating and destroying; fire transmitted, reflected, and absorbed; fire, the basis of all life; fire, the essence of all existence; fire, the means of development, and the impulse behind all evolutionary process; fire, the builder, the preserver, and the constructor; fire, the originator, the process and the goal; fire the purifier and the consumer. The God of Fire and the fire of God interacting upon each other, till all fires blend and blaze and till all that exists, is passed through the fire—from a solar system to an ant—and emerges as a triple perfection. Fire then passes out from the ring-pass-not as perfected essence, whether essence emerging from the human ring-pass-not, the planetary ring-pass-not or the solar. The wheel of fire turns and all within that wheel is subjected to the threefold flame, and eventually stands perfected.

III. THE FUNCTION OF THE ETHERIC BODY

We will now continue with the discussion of the etheric body, and take up the consideration of its function and its relation to the physical body.

The two may wisely be considered together, for the inter-relation is so close that it is not possible to discuss them separately. Primarily the functions of the etheric body are three in number:

1. It is the receiver of prana.
2. It is the assimilator of prana.
3. It is the transmitter of prana.

1. *The receiver of prana.*

The etheric body may therefore be described as negative or receptive in respect to the rays of the sun, and as

positive and expulsive in respect to the dense physical body. The third function—that of assimilation—is strictly balanced or internal. As stated earlier, the pranic emanations of the sun are absorbed by the etheric body, via certain centres which are found principally in the upper part of the body, from whence they are directed downwards to the centre which is called the etheric spleen, as it is the counterpart in etheric matter of that organ. The main centre for the reception of prana at present is a centre between the shoulder blades. Another has been allowed to become partially dormant in man through the abuses of so-called civilisation, and is situated slightly above the solar plexus. In the coming root-race, and even more in this, the necessity for the exposure of these two centres to the rays of the sun, will be appreciated, with a corresponding improvement in physical vitality and adaptability. These three centres,

1. Between the shoulder blades,
2. Above the diaphragm,
3. And the spleen

make, if one could but see it, a radiant etheric triangle, which triangle is the originating impulse for the later pranic circulation throughout the entire system. The etheric body is really a net-work of fine channels, which are the component parts of one interlacing fine cord,—one portion of this cord being the magnetic line which unites the physical and the astral bodies and which is snapped or broken after the withdrawal of the etheric body from the dense physical body at the time of death. The silver cord is loosed, as the Bible expresses it,[44] and this is the basis of the legend of the fateful sister who cuts the thread of life with the dreaded shears.

The etheric web is composed of the intricate weaving of this vitalised cord, and apart from the seven centres

[44] The Bible. Ecc: XII, 6.

within the web (which correspond to the sacred centres, and of which the spleen is frequently counted as one) it has the two above mentioned, which make—with the spleen—a triangle of activity. The etheric web of the solar system is of an analogous nature, and likewise has its three receptive centres for cosmic prana. The mysterious band in the heavens, which we call the *Milky Way*, (S. D. II.250) is closely connected with cosmic prana, or that cosmic vitality or nourishment which vitalises the solar etheric system.

2. *The assimilator of prana.*

The process of assimilation is carried on in this triangle, and the prana which enters into either centre, circulates three times around the triangle before being transmitted to all parts of the etheric vehicle and from thence to the dense physical body. The main organ of assimilation is the spleen—the etheric centre and the dense physical organ. The vital essence from the sun is passed into the etheric spleen, and is there subjected to a process of intensification or devitalisation, according to the condition, healthy or not, of that organ. If the man is in a healthy state the emanation received will be augmented by his own individual vibration, and its rate of vibration will be keyed up before it is passed on into the physical spleen; or it will be slowed down and lowered if the man is in a poor condition of health.

These three centres are in the form that all centres take, of saucer-like depressions, resembling somewhat the appearance of small whirlpools, and which draw within their sphere of influence the currents that come their way.

The centres should be pictured as whirling vortices with a closely woven threefold channel passing from each centre to the other, and forming an almost separate circulatory system. This finds its point of departure for

the entire system at the further side of the spleen to that at which the prana entered. The vital fluid circulates through and between these three centres three times, before it finally passes out from them to the periphery of its little system. This final circulation carries the prana, via the fine interlacing channels, to every part of the body, which becomes entirely impregnated by three emanations, if it might be so expressed. These emanations find their way finally out of the etheric system by means of surface radiation. The pranic essence escapes from the circumference of its temporary ring-pass-not as emanative human prana, which is the same prana as earlier received, plus the peculiar quality that any single individual may convey to it during its transitory circulation. The essence escapes, plus individual quality.

Here again can be seen the correspondence to the escape of all essences from within any ring-pass-not when the cycle has been completed.

This matter of the etheric body is of a very practical interest, and when its importance is better realised, men will attend to the distribution of prana within the body with closer attention, and will see that the vitalisation of the body, via the three centres, proceeds unhindered.

The subject has necessarily to be handled in a superficial manner, and only outlines and scattered hints can be given. Nevertheless, it will be found that if this teaching is studied with care, it will convey a knowledge of truths whose calibre and content will prove invaluable and of a kind hitherto not given out. The place of the etheric sheath as a separator or ring-pass-not, and its functions as a receiver and distributor of prana, are dealt with here in a larger sense than heretofore, and the subject may later be enlarged.

Two fundamental truths stand out from the aggregate of facts so slightly dealt with here:

First. The fourth etheric subplane of the physical plane is the immediate concern of

a. Man, the Microcosm,

b. The Heavenly Man, the planetary Logos,

c. The Grand Man of the Heavens, the solar Logos.

Second. In this fourth chain and fourth round, the fourth ether is beginning to be studied, and—viewed as a separating web—it permits occasional exit to those of suitable vibration.

3. *The Transmitter of Prana.*

We have touched but little on the subject of the fire, the purpose of the etheric body being to convey it and distribute it to all parts of its system. We have dwelt on facts which might stimulate interest and emphasise the utility of this pranic vehicle. Certain facts need emphasis and consideration as we study this static ring and its circulating fires. Let me briefly recapitulate for the sake of clarity:

The System receives prana from cosmic sources via three centres, and redistributes it to all parts of its extended influence, or to the bounds of the solar etheric web. This cosmic prana becomes colored by solar quality and reaches the furthest confines of the system. Its mission might be described as the vitalisation of the vehicle which is the physical material expression of the solar Logos.

The Planet receives prana from the solar centre, and redistributes it via the three receiving centres to all parts of its sphere of influence. This solar prana becomes colored by the planetary quality and is absorbed by all evolutions found within the planetary ring-pass-not. Its mission might be described as the vitalisation of the vehicle which is the physical material expression of one or other of the seven Heavenly Men.

The Microcosm receives prana from the sun after it has permeated the planetary etheric vehicle, so that it is solar prana, plus planetary quality. Each planet is the embodiment of some one ray aspect, and its quality is marked predominantly on all its evolution.

Prana, therefore, which is active radiatory heat, varies in vibration and quality according to the receiving Entity. Man passes the prana through his etheric vehicle, colors it with his own peculiar quality, and so transmits it to the lesser lives that make up his little system. Thus, the great interaction goes on, and all parts blend, merge and are interdependent; and all parts receive, color, qualify and transmit. An endless circulation goes on that has neither a conceivable beginning nor possible end from the point of view of finite man, for its source and end are hid in the unknown cosmic fount. Were conditions everywhere perfected this circulation would proceed unimpeded and might result in a condition of almost endless duration, but limitation and termination result as the effects of imperfection giving place to a gradual perfection. Every cycle originates from another cycle of a relative completeness, and will give place ever to a higher spiral; thus eventuate periods of apparent relative perfection leading to those which are still greater.

The aim for this greater cycle is the blending, as we know, of the two fires of matter, latent and active, and their merging with the fires of mind and spirit till they are lost from sight in the general flame; the fires of mind and spirit burn up matter and thereby bring about liberation from the confining vehicles. The altar of earth is the birthplace of spirit, its liberator from the mother (matter), and its entrance into higher realms.

Hence, when the pranic vehicle is working perfectly in all three groups, human, planetary and solar, the union with latent fire will be accomplished. Here lies

the reason for the emphasis laid on the necessity for building pure, refined physical vehicles. The more refined and rarefied the form, the better a receiver of prana will it be, and the less will be the resistance found to the uprising of kundalini at the appointed time. Coarse matter and crude immature physical bodies are a menace to the occultist, and no true seer will be found with a body of a gross quality. The dangers of disruption are too great, and the menace of disintegration by fire too awful. Once in the history of the race (in Lemurian days) this was seen in the destruction of the race and the continents by means of fire.[45] The Guides of the race at that time availed Themselves of just this very thing to bring about the finish of an inadequate form. The latent fire of matter (as seen in volcanic display, for instance) and the radiatory fire of the system were combined. Planetary kundalini and solar emanation rushed into conjunction, and the work of destruction was accomplished. The same thing may again be seen, only in matter of the second ether, and the effects therefore will be less severe owing to the rarity of this ether and the comparatively greater refinement of the vehicles.

We might here note a fact of interest, though of a mystery insoluble as yet to most of us, and that is, that these destructions by fire are part of the tests by fire of an initiation of that one of the Heavenly Men Whose karma is bound up with our earth.

Each destruction of a portion of the web results in a greater facility of exit, and is in reality (when seen from the higher planes) a step forward and an expansion. A repetition of this takes place likewise in the system at the stated cycles.

[45] In the Secret Doctrine, Vol. I, p. 473, footnote, the destruction of Lemuria by fire is hinted at, and in the Secret Doctrine, II, 149, footnote, the words occur, "Lemuria was not submerged but was destroyed by volcanic action, and afterward sank."

4. *Disorders of the etheric body.*

We will now study the etheric body, and its ills and also its after death condition. This matter can be only briefly touched upon. All that may now be indicated is a general idea of the fundamental ailments to which the etheric may be subject, and the trend which applied medicine may later take when occult laws are better understood. One fact must here be brought out—a fact but little comprehended or even apprehended. This is the significant fact that the ills of the etheric vehicle, in the case of the microcosm, will be found likewise in the Macrocosm. Herein lies the knowledge that ofttimes explains the apparent miseries of nature. Some of the great world evils have their source in etheric ills, extending the idea of the etheric to planetary conditions and even to solar. As we touch upon the causes of etheric distress in man, their planetary and solar correspondences and reactions may perhaps be realised. We will need to bear carefully in mind when studying this matter, that all the diseases of the etheric body will appertain to its threefold purpose and be either:

a. *Functional,* and thereby effecting its apprehension of prana,

b. *Organic,* and thereby effecting its distribution of prana,

c. *Static,* and thereby effecting the web, when viewed solely from the angle of providing a physical ring-pass-not, and acting as a separator between the physical and the astral.

These three different groups of functions or purposes are each of paramount interest, lead to totally different results, and react in a different manner both outwardly and inwardly.

Viewed from the *planetary* standpoint the same conditions will be perceived, and the etheric planetary body

(which is fundamentally *the* body in the case of the sacred planets, of which the Earth is not one) will have its functional disorders, which will affect its reception of prana, will suffer its organic troubles which may effect its distribution, and those disorders which permit of trouble in the etheric web, which forms the ring-pass-not for the involved planetary Spirit. Here I would point out that in the case of the planetary Spirits Who are on the divine evolutionary arc, the Heavenly Men Whose bodies are planets, the etheric web does not form a barrier, but (like the Karmic Lords on a higher plane) They have freedom of movement outside the bounds of the planetary web within the circumference of the solar ring-pass-not.[46].

Again from the *systemic* standpoint, these same effects may be observed, functionally, this time in connection with the cosmic centre; organically, in connection with the sum total of the planetary systems; and statically, in connection with the solar or logoic ring-pass-not.

We might now, for purposes of clarity, take up these three groups separately and briefly touch upon them and hint (for more will not be possible) at methods of cure and of adjustment.

a. Microcosmic functional disorders. These have to do with the reception by man, via the necessary centres, of the pranic fluids. We must always bear in mind, and thus keep the distinction clear, that these emanations of prana have to do with the heat latent in matter; when received and functioning through the etheric body correctly, they co-operate with the natural latent bodily

[46] The Planetary Spirit is another term for the Logos of our planet, one of the "seven Spirits before the Throne," and therefore one of the seven Heavenly Men. He is on the evolutionary arc of the universe, and has passed many stages beyond the human.

The Planetary Entity is on the involutionary arc and is a very low grade Entity. He is the sum total of all the elemental lives of the planet.

warmth, and (merging therewith) hold the body in a vitalised condition, imposing upon the matter of the body a certain rate of vibratory action that leads to the necessary activity of the physical vehicle, and the right functioning of its organs. It will, therefore, be apparent that the A. B. C. of bodily health is wrapped up in the right reception of prana, and that one of the basic changes that must be made in the life of the human animal (which is the aspect we are dealing with now) will be in the ordinary conditions of living.

The three fundamental centres whereby reception is brought about must be allowed to function with greater freedom, and with less restriction. Now, owing to centuries of wrong living, and to basic mistakes (originating in Lemurian days) man's three pranic centres are not in good working order. The centre between the shoulder blades is in the best receptive condition, though owing to the poor condition of the spinal column (which in so many is out of accurate alignment), its position in the back is apt to be misplaced. The splenic centre near the diaphragm is sub-normal in size and its vibration is not correct. In the case of the aboriginal dwellers in such localities as the South Seas, better etheric conditions will be found; the life they lead is more normal (from the animal standpoint) than in any other portion of the world.

The race suffers from certain incapacities, which may be described as follows:

First. Inability to tap pranic currents, owing to the unhealthy lives passed by so many. This involves the cutting off of the source of supply, and the consequent atrophying and shrinkage of the receptive centres. This is seen in an exaggerated form in the children of the congested quarters of any great city, and in the vitiated anemic dwellers of the slums. The cure is apparent—the bringing about of better living conditions, the em-

ployment of more appropriate clothing, and the adoption of a freer and more salubrious mode of living. When the pranic rays can find free access to the shoulders, and to the diaphragm, the subnormal state of the average spleen will adjust itself automatically.

Second. Over-ability to tap pranic currents. The first type of functional disorder is common and widespread. Its reverse can be found where conditions of life are such that the centres (through too direct and prolonged submittal to solar emanation) become overdeveloped, vibrate too rapidly, and receive prana in too great an amount. This is rarer, but is found in some tropical countries, and is responsible for much of the troublesome debility that attacks dwellers in these lands. The etheric body receives prana or solar rays too rapidly, passes it through and out of the system with too much force, and this leaves the victim a prey to inertia and devitalisation. Putting it otherwise, the etheric body becomes lazy, is like an unstrung web, or (to use a very homely illustration) it resembles a tennis racket which has become too soft, and has lost its resilience. The inner triangle transmits the pranic emanations with too great rapidity, giving no time for the subsidiary absorption, and the whole system is thereby the loser. Later it will be found that many of the ills that Europeans, living in India, fall heir to, originate in this way; and by attention, therefore, to the spleen, and by wise control of living conditions, some of the trouble may be obviated.

In touching upon similar conditions in the planet, both these types of trouble will be found. More cannot be said, but in the wise study of solar radiation upon the surface of the planet in connection with its rotary action, some of the group rules of health may be comprehended and followed. The spirit of the planet (or the planetary entity) likewise has his cycles, and in the absorption of

planetary prana, and in its correct distribution, lies the secret of fertility and equable vegetation. Much of this is hidden in the fabled story of the war between fire and water, which has its basis in the reaction of the fire latent in matter, to the fire emanating outside of matter, and playing upon it. In the interval that has to elapse while the two are in process of blending, come those periods where, through karmic inheritance, reception is unstable and distribution inequable. As the point of race equilibrium is reached, so planetary equilibrium will likewise be attained, and in planetary attainment will come the equilibrium that must mutually take place between the solar planets. When they attain a mutual balance and interaction then the system is stabilised and perfection reached. The even distribution of prana will parallel this balancing in the man, in the race, in the planet and in the system. This is but another way of saying that uniform vibration will be achieved.

b. Microcosmic organic disorders. These are basically two in number:

Troubles due to congestion.

Destruction of tissue due to over-absorption of prana, or its too rapid blending with latent physical fire.

We have a curious illustration of both of these forms of trouble in sun stroke and in heat stroke. Though supposedly understood by physicians, they are nevertheless altogether etheric disorders. When the nature of the etheric body is better understood, and its wise care followed both these types of disease will be prevented. They are due to solar pranic emanation; in one case the effect of the emanation is to bring about death or serious illness through the congestion of an etheric channel, while in the other the same result is brought about by destruction of etheric matter.

The above illustration has been used with definite in-

tent, but it should be pointed out that etheric congestion may lead to many forms of disease and of mental incompetence. Etheric congestion leads to the thickening of the web to an abnormal extent, and this thickening may prevent, for instance, contact with the higher Self or principles and its resultants, idiocy and mental unbalance. It may lead to abnormal fleshy development, to the thickening of some internal organ, and consequent undue pressure; one portion of the etheric body being congested may lead to the entire physical condition being upset, resulting in diverse complaints.

Destruction of tissue may lead to insanity of many kinds, especially those kinds deemed incurable. The burning of the web may let in extraneous astral currents against which man is helpless; the brain tissue may be literally destroyed by this pressure, and serious trouble be caused through the etheric ring-pass-not having been destroyed in some one place.

In connection with the planet a similar state of affairs may be found. Later information may be forthcoming, which is at present withheld; this will show that whole races have been influenced, and certain kingdoms of nature troubled by planetary etheric congestion, or the destruction of planetary etheric tissue.

We have dealt with the functional and organic ills of the etheric, giving certain indications for the extension of the concept to other realms than the purely human. In the human kingdom lies the key, but the turning of that key opens up a door to a wider interpretation as it admits one into the mysteries of nature. Though that key has to be turned seven times, yet even one turn reveals untold avenues of eventual comprehension.[47, 48].

[47] *The keys to the Secret Doctrine*, by H. P. Blavatsky. See S. D., I, 343; II, note; II, 551.

1. Every symbol and allegory has seven keys.—S. D., II, 567; III, 3.
2. Only three keys available in the nineteenth century.—S. D., II, 543. Compare II, 617, 842.

We have considered the reception and distribution of pranic emanations in man, the planet, and the system, and have seen what produces temporary disorders, and the devitalisation or the over-vitalisation of the organic form. Now we can look at the subject from a third angle and therefore study:

c. Microcosmic static disorders, or a consideration of the etheric body in connection with its work of providing a ring-pass-not from the purely physical to the astral. As has been said, both here and in the books of H. P. B., the ring-pass-not [48a] is that confining barrier which acts as a separator or a division between a system and that which is external to that system. This, as may well be seen, has its interesting correlations when the subject is viewed (as we must consistently endeavour to view it) from the point of view of a human being, a planet and a system, remembering always that in dealing with the

3. There are seven keys to the Entrance door to the Mysteries.—S. D., III, 178. Compare I, 346; II, 330; II, 668; II, 731.
4. The keys, as hinted by H. P. B., are:
   a. Psychological.—S. D., II, 25, note; I, 389.
   b. Astronomical.—S. D., II, 25, note; I, 389; III, 198.
   c. Physical or physiological.—S. D., II, 25, note; III, 198.
   d. Metaphysical.—S. D., II, 25, note; II, 394.
   e. Anthropological.—S. D., I, 389; III, 198.
   f. Astrological.—S. D., II, 343.
   g. Geometrical.—S. D., II, 494; III, 176.
   h. Mystical.—S. D., I, 401.
   i. Symbolical.—S. D., II, 561.
   j. Numerical.—S. D., II, 198.
5. Each key must be turned seven times.—S. D., I, 22.
6. The Jews availed themselves of two keys out of the seven.
7. The Metaphysical key is available.—S. D., I, 338. Compare III, 198.

[48] "The seven keys open the mysteries, past and future, of the seven great rootraces and of the seven kalpas." Every occult book, symbol and allegory can be subjected to seven interpretations. There are three locks to be opened. Seven keys. Every book can be read exoterically, subjectively and spiritually. All the keys are not yet available. (See Secret Doctrine, I, 330, 343.) There is the physiological key, the psychological, the astrological and the metaphysical. The fifth key is the geometrical.

[48a] "*Bing-pass-not.* The circumference of the sphere of influence of any centre of positive life. This includes the fire sphere of magnetic work of the solar orb, viewing it as the body of manifestation of a solar Logos, and inclusive of an entire solar system. This term is also applied to the sphere of activity of a planetary Logos or to a planetary scheme and could equally well be applied to the sphere of activity of the human Ego."—S. D., I, 346.

etheric body we are dealing with *physical matter*. This must ever be borne carefully in mind. Therefore, one paramount factor will be found in all groups and formations, and this is the fact that the ring-pass-not acts only as a hindrance to that which is of small attainment in evolution, but forms no barrier to the more progressed. The whole question depends upon two things, which are the karma of the man, the planetary Logos, and the solar Logos, and the dominance of the spiritual indwelling entity over its vehicle.

IV. MICROCOSMIC AND MACROCOSMIC ETHERS

1. *The Planetary Logos and the Ethers*

Man, the indwelling thinker, passes at night from out of his etheric ring-pass-not and functions elsewhere. Therefore, under the law, the planetary Logos likewise can pass His ring-pass-not at stated seasons which correspond in the planet to the hours of man's temporary repose, or pralaya.

The solar Logos likewise does the same during stated cycles, which are not the cycles succeeding those which we term solar pralaya, but lesser cycles succeeding the 'days of Brahma' or periods of lesser activity, periodically viewed. All these are governed by karma, and just as the true Man himself applies the law of karma to his vehicles, and in his tiny system is the correspondence to that fourth group of karmic entities whom we call the Lipika Lords; he applies the law to his threefold lower nature. The fourth group of extra-cosmic Entities Who have Their place subsidiary to the three cosmic Logoi Who are the threefold sumtotal of the logoic nature, can pass the bounds of the solar ring-pass-not in Their stated cycles. This is a profound mystery and its complexity is increased by the recollection that the fourth Creative Hierarchy of human Monads, and the Lipika Lords in Their three groups (the first

group, the second, and the four Maharajahs, making the totality of the threefold karmic rulers who stand between the solar, Logoi and the seven planetary Logoi), are more closely allied than the other Hierarchies, and their destinies are intimately interwoven.

A further link in this chain which is offered for consideration lies in the fact that the four rays of mind (which concern the karma of the four planetary Logoi) in their totality hold in their keeping the present evolutionary process for Man, viewing him as the Thinker; these four, with the karmic four, work in the closest co-operation. Therefore, we have the following groups interacting:

First. The four Maharajahs, the lesser Lipika Lords,[49] who apply past karma and work it out in the present.

Second. The four Lipikas of the second group, referred to by H. P. B. as occupied in applying future karma, and wielding the future destiny of the races. The work of the first groups of four cosmic Lipika Lords is occult and is only revealed somewhat at the fourth Initiation (and even then but slightly) so it will not be touched upon here.

Third. The fourth Creative Hierarchy of human Monads, held by a fourfold karmic law under the guidance of the Lipikas.

Fourth. The four planetary Logoi[50] of Harmony, Knowledge, Abstract Thought and Ceremonial, who

[49] The four Lipika Lords stand between the first and second plane.—S. D., I, 155.
a. They can pass the ring-pass-not.—S. D., I, 157.
b. They are connected with karma.—S. D., I, 153.
c. They are concerned with the Hereafter.—S. D., I, 151.
d. They are in three groups.—S. D., I, 153.
e. They are the spirits of the Universe.—S. D., I, 153.

[50] The four rays of mind are the four minor rays which form the logoic Quaternary and which are synthesised eventually into a fifth ray, the third major ray of active intelligence, or adaptability. The names of the rays are as follows:

are in Their totality the Quaternary of Manas while in process of evolution, and who pass under Their influence all the sons of men.

Fifth. The Deva Lords of the four planes of Buddhi, or the plane of spiritual Intuition, Manas, or the mental plane, Desire, and the Physical, who are likewise allied to the human evolution in a closer sense than the higher three.

A further interesting correspondence is found in the following facts that are even now in process of development:

The fourth plane of Buddhi is the one on which the planetary Logoi begin to make Their escape from Their planetary ring-pass-not, or from the etheric web that has its counterpart on all the planes.

When man begins in a small sense to co-ordinate the buddhic vehicle or, to express it otherwise, when he has developed the power to contact ever so slightly the buddhic plane then he begins simultaneously and consciously to achieve the ability to escape from the etheric web on the physical plane. Later he escapes from its correspondence on the astral plane, and finally from the correspondence on the fourth subplane of the mental plane, this time via the mental unit. This leads eventually to causal functioning, or to the ability to dwell, and to be active in, the vehicle of the Ego, who is the embodiment of the love and wisdom aspect of the Monad. Note here the correspondence to that proved fact, that many can even now escape from the etheric body, and function in their

The three major rays:
1. The Ray of Will or Power.
2. The Ray of Love or Wisdom.
3. The Ray of Active Intelligence.
The four minor Rays:
4. The Ray of Beauty, Harmony, Art or Rhythm.
5. The Ray of Concrete Knowledge or Science.
6. The Ray of Abstract Idealism.
7. The Ray of Ceremonial Order or Organisation.

astral sheath, which is the personality reflection of that same second aspect.

When a man takes the fourth Initiation, he functions in the fourth plane vehicle, the buddhic, and has escaped permanently from the personality ring-pass-not, on the fourth subplane of the mental. There is naught to hold him to the three worlds. At the first Initiation he escapes from the ring-pass-not in a more temporary sense, but he has yet to escape from the three higher mental levels, which are the mental correspondences to the higher ethers, and to develop full consciousness on these three higher subplanes. We have here a correspondence to the work to be done by the initiate after he has achieved the fourth solar plane, the buddhic. There yet remains the development of full consciousness on the three higher planes of spirit before he can escape from the solar ring-pass-not, which is achieved at the seventh Initiation, taken somewhere in the system, or in its cosmic correspondence reached by the cosmic sutratma, or cosmic thread of life.[51]

This fourth earth chain is in this connection one of the most important, for it is the appointed place for the domination of the etheric body by the human monad, with the aim in view of both human and planetary escape from limitations. This earth chain, though not one of the seven sacred planetary chains, is of vital importance at this time to the planetary Logos, who temporarily employs it as a medium in incarnation, and of expression. This fourth round finds the solution of its strenuous and chaotic life in the very simple fact of the shattering of

[51] Sutratma. The "silver thread" which incarnates from the beginning of a period of manifestation until the end, stringing upon itself the pearls of human existence. It is the line of energy which connects the lower personal man with his Father in Heaven via the ego, the mediating middle principle. Upon it are found those focal points of energy we call the permanent atoms.

the etheric web in order to effect liberation, and permit a later and more adequate form to be employed.

A further chain of ideas may be followed up in the remembrance that the fourth ether is even now being studied and developed by the average scientist, and is already somewhat harnessed to the service of man; that the fourth plane of the astral plane is the normal functioning ground of the average man and that in this round escape from the etheric vehicle is being achieved; that the fourth plane of the mental plane is the present goal of endeavor of one-fourth of the human family; that the fourth manvantara will see the solar ring-pass-not offering avenues of escape to those who have reached the necessary point; that the four planetary Logoi will perfect Their escape from Their planetary environment, and will function with greater ease on the cosmic astral plane, paralleling on cosmic levels the achievement of the human units who are the cells in Their bodies.

Our solar Logos, being a Logos of the fourth order, will begin to co-ordinate His cosmic buddhic body, and as He develops cosmic mind He will gradually achieve, by the aid of that mind, the ability to touch the cosmic buddhic plane.

These possibilities and correspondences have been somewhat dwelt upon, as it is necessary for us to realise the work to be done in connection with the etheric web before we take up the matter of the various causes which may hinder the desired progress, and prevent the appointed escape and destined liberation. Later we will take up the consideration of the etheric web, and its static condition. This will entail the recollection of two things:

First, that this static condition is only so when viewed from the standpoint of man at the present time, and is

only termed so in order to make plainer the changes that must be effected and the dangers that must be offset. Evolution moves so slowly from man's point of view that it seems to be almost stationary, especially where etheric evolution is concerned.

Second, that we are only concerning ourselves with the physical etheric body and not with its correspondences on all planes. This is because our system is on the *cosmic etheric* levels, and hence is of prime importance to us.

2. *Cosmic and Systemic Ethers*

For the sake of those who read this treatise, and because the sequential repetition of fact makes for clarity, let us here briefly tabulate certain fundamental hypotheses that have a definite bearing upon the matter in hand, and which may serve to clear up the present existing confusion concerning the matter of the solar system. Some of the facts stated are already well known, others are inferential, while some are the expression of old and true correspondences couched in a more modern form.

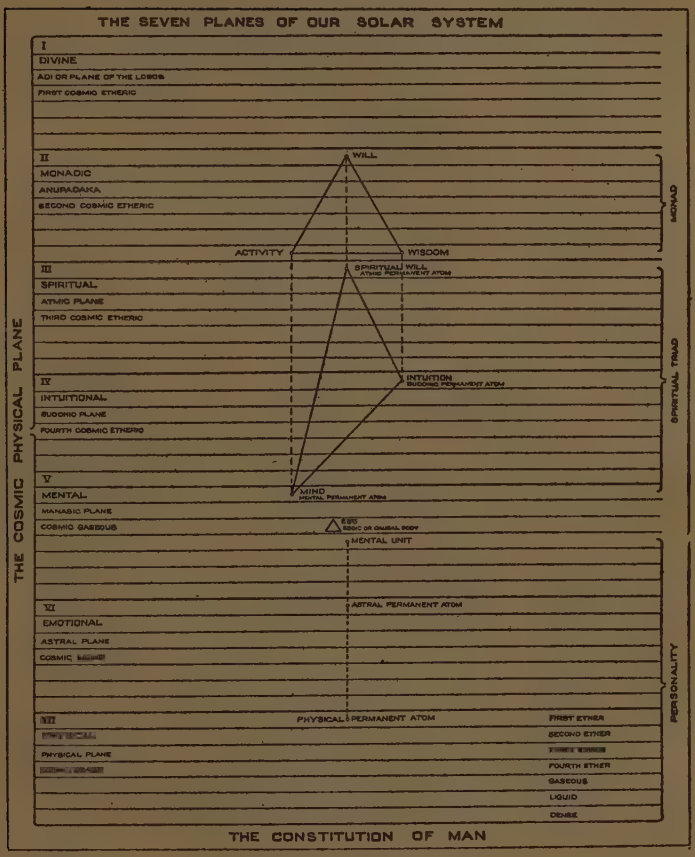
a. The lowest cosmic plane is the cosmic physical, and it is the only one which the finite mind of man can in any way comprehend.

b. This cosmic physical plane exists in matter differentiated into seven qualities, groups, grades, or vibrations.

c. These seven differentiations are the seven major planes of our solar system.

For purposes of clarity, we might here tabulate under the headings physical, systemic, and cosmic, so that the relationship and the correspondences may be apparent, and the connection to that which is above, and to that which is below, or included, may be plainly seen.

Chart III


THE SEVEN PLANES OF OUR SOLAR SYSTEM
I
DIVINE
ADI OR PLANE OF THE LOGOS
FIRST COSMIC ETHERIC
II
MONADIC
ANUPADAKA
SECOND COSMIC ETHERIC
WILL
ACTIVITY
WISDOM
MONAD
III
SPIRITUAL
ATMIC PLANE
THIRD COSMIC ETHERIC
SPIRITUAL WILL
ATMIC PERMANENT ATOM
IV
INTUITIONAL
BUDDHIC PLANE
FOURTH COSMIC ETHERIC
INTUITION
BUDDHIC PERMANENT ATOM
SPIRITUAL TRIAD
V
MENTAL
MANASIC PLANE
COSMIC GASEOUS
MIND
MENTAL PERMANENT ATOM
EGO
CAUSAL OR ONGOAL BODY
MENTAL UNIT
VI
EMOTIONAL
ASTRAL PLANE
COSMIC
ASTRAL PERMANENT ATOM
VII
PHYSICAL
PHYSICAL PLANE
PHYSICAL PERMANENT ATOM
FIRST ETHER
SECOND ETHER
FOURTH ETHER
GASEOUS
LIQUID
DENSE
PERSONALITY
THE COSMIC PHYSICAL PLANE
THE CONSTITUTION OF MAN

THE PLANES

Physical Plane	*Systemic Planes*	*Cosmic Planes*
1. Atomic plane	Divine. Adi.	Atomic plane
1st ether	Primordial matter	1st ether
2. Sub-atomic	Monadic. Anupadaka	Sub-atomic
	The Akasha	2nd ether
3. Super-etheric	Spiritual. Atmic....	3rd ether
	Ether	
PLANE OF UNION OR AT-ONE-MENT		
4. Etheric	Intuitional. Buddhic.	4th Cosmic ether
	Air	
THE LOWER THREE WORLDS		
5. Gaseous	Mental. Fire	Gaseous Sub-etheric
6. Liquid	Astral. Emotional ..	Liquid
7. Dense physical ..	Physical plane	Dense physical

d. These major seven planes of our solar system being but the seven subplanes of the cosmic physical plane, we can consequently see the reason for the emphasis laid by H. P. B.[52, 53] upon the fact that matter and ether are synonymous terms and that this ether is found in some form or other on all the planes, and is but a gradation of cosmic atomic matter, called when undifferentiated mula-prakriti or primordial pre-genetic substance, and when differentiated by Fohat (or the energising Life, the third Logos or Brahma) it is termed prakriti, or matter.[54]

e. Our solar system is what is called a system of the fourth order; that is, it has its location on the fourth cosmic etheric plane, counting, as always, from above downwards.

[52] S. D., I, 136, 354. See also note page No. 8.
[53] S. D., I, 87, 136, 731, 732.
[54] *Mulaprakriti.* The Parabrahmic root, the abstract deific feminine principle—undifferentiated substance. Akasa. Literally, "the root of Nature" (Prakriti), or matter.

f. Hence this fourth cosmic etheric plane forms the meeting ground for the past and the future, and is the present.

g. Therefore, also, the buddhic or intuitional plane (the correspondence in the system of this fourth cosmic ether) is the meeting ground, or plane of union, for that which is man and for that which will be super-man, and links the past with that which is to be.

h. The following correspondences *in time* would repay careful meditation. They are based on a realisation of the relationship between this fourth cosmic ether, the buddhic plane, and the fourth physical etheric subplane.

The fourth subplane of mind, the correspondence on the mental plane of the physical etheric, is likewise a point of transition from out of a lower into a higher, and is the transferring locality into a higher body.

The fourth subplane of the monadic plane is in a very real sense the place of transition from off the egoic ray (whichever that ray may be) on to the monadic ray; these three major rays are organised on the three higher subplanes of the monadic plane in the same way that the three abstract subplanes of the mental are the group of transference from off the personality ray on to the egoic.

The four lesser rays blend with the third major ray of active intelligence on the mental plane and on the atmic plane. The four Logoi or planetary Spirits work as one, on the atmic plane.

i. Another synthesis takes place on the synthetic second ray on the second subplane of the buddhic plane and the monadic plane, while the comparatively few Monads of will or power are synthesised on the atomic subplane of the atmic. All three groups of Monads work in triple form on the mental plane under the Mahachohan, the Manu, and the Bodhisattva, or the Christ; on the second or monadic plane they work as a unit, only demonstrat-

ing their dual work on the atmic plane, and their essential triplicity on the buddhi plane.[55]

The fourth etheric plane holds the key to the dominance of matter, and it might be noted that:

On the fourth physical ether man begins to co-ordinate his astral, or emotional body, and to escape at ever more frequent intervals into that vehicle. Continuity of consciousness is achieved when a man has mastered the four ethers.

On the fourth subplane of the mental plane, man begins to control his causal or egoic body, and to polarise his consciousness therein until the polarisation is complete. He functions then consciously on it when he has mastered the correspondences to the ethers on the mental plane.

On the buddhic plane (the fourth cosmic ether) the Heavenly Men (or the grouped consciousness of the human and deva Monads) begin to function, and to escape eventually from the cosmic etheric planes. When these three cosmic ethers are mastered, the functioning is perfected, polarisation is centred in the monadic vehicles, and the seven Heavenly Men have achieved Their goal.

j. On these etheric levels, therefore, the Logos of our

[55] The monads of the fourth Creative Hierarchy, the human Monads, exist in three main groups:

a. The Monads of Will.
b. The Monads of Love.
c. The Monads of Activity.

Mahachohan. The officer in our planetary Hierarchy who presides over the activities carried on in the four minor rays and their synthesising third ray. He has to do with civilisation, with the intellectual culture of the races, and with intelligent energy. He is the head of all the Adepts.

Bodhisattva. The exponent of second ray force, the Teacher of the Adepts of men and of Angels. This office was originally held by the Buddha, but His place was taken (after His Illumination) by the Christ. The work of the Bodhisattva is with the religions of the world, and with the spiritual Essence in Man.

The Manu. The One Who presides over the evolution of the races. He is the ideal man. He has to work with the forms through which Spirit is to manifest; he destroys, and builds up again. These three Individuals preside over the three Departments into which the Hierarchy is divided, and therefore represent in their particular sphere the three Aspects of divine manifestation.

system repeats, as a grand totality, the experiences of His tiny reflections on the physical planes; He co-ordinates His cosmic astral body, and attains continuity of consciousness when He has mastered the three cosmic ethers.

k. It is to be observed that just as in man the dense physical body in its three grades—dense, liquid and gaseous—is not recognised as a principle, so in the cosmic sense the physical (dense) astral (liquid) and mental (gaseous) levels are likewise regarded as non-existing, and the solar system has its location on the fourth ether. The seven sacred planets are composed of matter of this fourth ether, and the seven Heavenly Men, whose bodies they are, function normally on the fourth plane of the system, the buddhic or the fourth cosmic ether. When man has attained the consciousness of the buddhic plane, he has raised his consciousness to that of the Heavenly Man in whose body he is a cell. This is achieved at the fourth Initiation, the liberating initiation. At the fifth Initiation he ascends with the Heavenly Man on to the fifth plane (from the human standpoint), the atmic, and at the sixth he has dominated the second cosmic ether and has monadic consciousness and continuity of function. At the seventh Initiation he dominates the entire sphere of matter contained in the lowest cosmic plane, escapes from all etheric contact, and functions on the cosmic astral plane.

The *past* solar system saw the surmounting of the three lowest cosmic physical planes viewed from the matter standpoint and the co-ordination of the dense threefold physical form in which all life is found, dense matter, liquid matter, gaseous matter. A correspondence may be seen here in the work achieved in the first three rootraces.[56, 57]

[56] *Rootrace.* The Secret Doctrine teaches us that in this evolution or Round on this planet the Jivatma—the human soul passes through seven main types or "rootraces." In the case of the two earliest of these, known

3. *The Protective Purpose of the Etheric Body.*

Now let us, after this somewhat lengthy digression, leave things cosmic and incomprehensible, and come down to practical evolution, and to the study of the matter of man's etheric body, and of the harm that may ensue to him should that body (through the breaking of the law) no longer perform its protective function. Let us see first of all what those protective functions are:

First. The etheric web acts as a separator or a dividing web between the astral and the dense physical body.

Second. It circulates the inflowing vitality or pranic fluid and carries on its work in three stages.

The first stage is that wherein the pranic fluid and

as the "Adamic" and the "Hyperborean," the forms ensouled were astral and etheric respectively: "huge and indefinite" they were with a low state or outward-going consciousness exercised through the one sense (hearing) possessed by the first race, or through the two senses (hearing and touch) possessed by the second. But with the third race the Lemurian (pv.)—a denser and more human type was evolved, this being perfected in the fourth or Atlantean race (pv.). The fifth race (pv.), the Aryan, is now running its course on this globe concurrently with a large part of the fourth race and a few remnants of the third. For it must be noted that, although each race gives birth to the succeeding race, the two will overlap in time, coexisting for many ages. Of existing peoples the Tartars, Chinese, and Mongolians belong to the fourth race, the Australian aborigines and Hottentots to the third.

[87] In the co-ordination of the Monadic, Atmic and Buddhic vehicles of the Heavenly Man, the vehicles of spiritual life, the higher esoteric correspondence to the prana flowing through the lower reflection, the etheric physical body, the point of synthesis is always on the atomic subplane, and the six merge and become the seventh. In this solar system the plane of synthesis is not included in the evolutionary scheme. It is the plane of gathering in and of pralaya. In the earlier system the fourth aetheric was in this position; it was to the evolving units of that period what the atomic plane is now, the highest point of achievement. The goal for all was the buddhic plane or the fourth cosmic aether. Three other planes are the goal now,—the buddhic, atmic and monadic, each time three planes and their eventual synthesis. In *the future* solar system the cosmic physical atomic aether (the plane of Adi in the system now) will be the starting point and the three planes to be dominated will be the three lowest cosmic astral planes. Man starts in where he leaves off, with cosmic physical matter perfected. His lowest body, therefore, will be the monadic or the body of the second cosmic aether. This will not be then counted as a principle any more than the threefold lower physical body of present day man is recognised as a principle.

The *present* solar system will see the surmounting of the three next cosmic physical planes, the fourth, third, and the second aethers, and the co-ordination of the cosmic etheric body.

solar radiations are received, and circulated three times around the triangle, thence being distributed to the periphery of the body, animating and vitalising all the physical organs and conducing to the automatic subconscious workings of the body of dense matter. When perfectly accomplishing its object it protects from disease, and the ills of the flesh are unknown to the man who absorbs and distributes prana with accuracy. This hint is recommended to all physicians, and when properly comprehended, will result in a basic change in medicine, from a curative to a preventive foundation.

The second stage is that in which the pranic fluids begin to blend with the fire at the base of the spine and to drive that fire slowly upwards, transferring its heat from the centres below the solar plexus to the three higher centres—that of the heart, the throat and the head. This is a long and slow process when left to the unaided force of nature, but it is just here that (in a few cases) a quickening of the process is permitted in order to equip workers in the field of human service. This is the object of all occult training. This angle of the matter we will take up in still greater detail when we handle our next point of "Kundalini and the Spine."

The third stage is that in which active radiatory matter or prana is blended ever more perfectly with the fire latent in matter; this results (as will be brought out later) in certain effects.

It produces a quickening of the normal vibration of the physical body so that it responds with more readiness to the higher note of the Ego, and causes a steady rising of the blending fires through the threefold channel in the spinal column. In the second stage this vitalising blended fire reaches a centre between the lower part of the shoulder blades, which is the point of conjunction, and of complete merging, of the fire from the base of the

spine and the fire circulating along the pranic triangle. It will be remembered how one point of this triangle originates there. When the threefold basic fire and the threefold pranic fire meet and merge, then evolution proceeds with greatly increased velocity. This is effected definitely at the first Initiation when the polarisation becomes fixed in one or other of the three higher centres,—which centre being dependent upon a man's ray.

The result of this merging leads to a change in the action of the centres. They become "wheels turning upon themselves," and from a purely rotary movement become fourth dimensional in action, and manifest as radiant whirling centres of living fire.

The three major head centres (the sequence varying according to ray) become active and a similar process is effected between them as was effected in the pranic triangle. From being three centres that react faintly to each other's vibratory movement (feeling the warmth and rhythm of each other, yet separated), the fire leaps from centre to centre, and each whirling wheel becomes linked by a chain of fire till there is a triangle of fire through which the kundalini and pranic fires radiate back and forth. Circulation is also carried on. The fire of kundalini produces the heat of the centre, and its intense radiance and brilliance, while the pranic emanatory fire produces ever increasing activity and rotation.

As time elapses between the first and fourth Initiation, the threefold channel in the spine, and the entire etheric body is gradually cleansed and purified by the action of the fire till all "dross" (as the Christian expresses it) is burnt away, and naught remains to impede the progress of this flame.

As the fire of kundalini and prana proceed with their work, and the channel becomes more and more cleared, the centres more active, and the body purer, the flame

of spirit, or the fire from the Ego, comes more actively *downwards* till a flame of real brilliance issues from the top of the head. This flame surges upwards through the bodies towards its source, the causal body.

Simultaneously with the activity of these fires of matter and of Spirit, the fires of mind, or manas, burn with greater intensity. These are the fires given at individualisation. They are fed continuously by the fire of matter, and their heat is augmented by solar emanatory fire, which originates on the cosmic levels of mind. It is this aspect of the manasic fire that develops under the forms of instinct, animal memory, and functional recollection which are so apparent in the little evolved man. As time progresses the fire of mind burns more brightly and thus reaches a point where it begins to burn through the etheric web—that portion of the web that can be found guarding the centre at the very top of the head, and admitting entrance to the downflow from the Spirit. By its means certain things are brought about:

The kundalini fire is consciously directed and controlled by the mind or will aspect from the mental plane. The two fires of matter by the power of the mind of man are blended first with each other, and, secondly, with the fire of mind.

The united result of this blending is the destruction (under rule and order), of the etheric web, and the consequent production of continuity of consciousness and the admission into the personal life of man of "Life more abundant," or the third fire of Spirit.

The downrush of Spirit, and the uprising of the inner fires of matter (controlled and directed by the conscious action of the fire of mind) produce corresponding results on the same levels on the astral and mental planes, so that a paralleling contact is brought about, and the great work of liberation proceeds in an ordered manner.

The three first initiations see these results perfected,

and lead to the fourth, where the intensity of the united fires results in the complete burning away of all barriers, and the liberation of the Spirit by conscious directed effort from out its threefold lower sheath. Man has consciously to bring about his own liberation. These results are self-induced by the man himself, as he is emancipated from the three worlds, and has broken the wheel of rebirth himself instead of being broken upon it.

It will be apparent from this elucidation that the exceeding importance of the etheric vehicle as *the separator of the fires* has been brought forward, and consequently we have brought to our notice the dangers that must ensue should man tamper injudiciously, ignorantly or wilfully with these fires.

Should a man, by the power of will or through an over-development of the mental side of his character, acquire the power to blend these fires of matter and to drive them forward, he stands in danger of obsession, insanity, physical death, or of dire disease in some part of his body, and he also runs the risk of an over-development of the sex impulse through the driving of the force in an uneven manner upwards, or in forcing its radiation to undesirable centres. The reason of this is that the matter of his body is not pure enough to stand the uniting of the flames, that the channel up the spine is still clogged and blocked, and therefore acts as a barrier, turning the flame backwards and downwards, and that the flame (being united by the power of mind and not being accompanied by a simultaneous downflow from the plane of spirit), permits the entrance, through the burning etheric, of undesirable and extraneous forces, currents, and even entities. These wreck and tear and ruin what is left of the etheric vehicle, of the brain tissue and even of the dense physical body itself.

The unwary man, being unaware of his Ray and therefore of the proper geometrical form of triangle that is

the correct method of circulation from centre to centre, will drive the fire in unlawful progression and thus burn up tissue; this will result then (if in nothing worse), in a setting back for several lives of the clock of his progress, for he will have to spend much time in rebuilding where he destroyed, and with recapitulating on right lines all the work to be done.

If a man persists from life to life in this line of action, if he neglects his spiritual development and concentrates on intellectual effort turned to the manipulation of matter for selfish ends, if he continues this in spite of the promptings of his inner self, and in spite of the warnings that may reach him from Those who watch, and if this is carried on for a long period he may bring upon himself a destruction that is final for this manvantara or cycle. He may, by the uniting of the two fires of matter and the dual expression of mental fire, succeed in the complete destruction of the physical permanent atom, and thereby sever his connection with the higher self for aeons of time. H. P. B. has somewhat touched on this when speaking of "lost souls"; [58, 59] we must here emphasise the reality of this dire disaster and sound a warning note to those who approach this subject of the fires of matter with all its latent dangers. The blending of these fires must be the result of spiritualised knowledge, and must be directed solely by the Light of the Spirit, who works through love and is love, and who seeks this unification and this utter merging *not* from the point of view of sense or of material gratification, but because liberation and purification is desired in order that the higher union with the Logos may be effected; this union must be desired, not for selfish ends, but because *group perfection* is the goal and scope for greater service to the race must be achieved.

[58] Lost Souls. See *Isis Unveiled*, Vol. II, p. 368; also S. D., I, 255, and S. D., III, 493, 513-516, 521, 525, 527.

[59] See S. D., III, 523-529.

V. DEATH AND THE ETHERIC BODY

It is not our purpose to give facts for verification by science, or even to point the way to the next step onward for scientific investigators; that we may do so is but incidental and purely secondary. What we seek mainly is to give indications of the development and correspondence of the threefold whole that makes the solar system what it is—the vehicle through which a great cosmic ENTITY, the solar Logos, manifests active intelligence with the purpose in view of demonstrating perfectly the love side of His nature. Back of this design lies a yet more esoteric and ulterior purpose, hid in the Will Consciousness of the Supreme Being, which perforce will be later demonstrated when the present objective is attained. The dual alternation of objective manifestation and of subjective obscuration, the periodic out-breathing, followed by the in-breathing of all that has been carried forward through evolution embodies in the system one of the basic cosmic vibrations, and the key-note of that cosmic ENTITY whose body we are. The heart beats of the Logos (if it might be so inadequately expressed) are the source of all cyclic evolution, and hence the importance attached to that aspect of development called the "heart" or "love aspect," and the interest that is awakened by the study of rhythm. This is true, not only cosmically and macrocosmically, but likewise in the study of the human unit. Underlying all the physical sense attached to rhythm, vibration, cycles and heart-beat, lie their subjective analogies—love, feeling, emotion, desire, harmony, synthesis and ordered sequence,—and back of these analogies lies the source of all, the identity of that Supreme Being Who thus expresses Himself.

Therefore, the study of pralaya, or the withdrawal of the life from out of the etheric vehicle will be the same

whether one studies the withdrawal of the human etheric double, the withdrawal of the planetary etheric double, or the withdrawal of the etheric double of the solar system. The effect is the same and the consequences similar.

What is the result of this withdrawal, or rather what causes that something which we call death or pralaya? As we are strictly pursuing the text-book style in this treatise, we will continue our methods of tabulation. The withdrawal of the etheric double of a man, a planet, and a system is brought about by the following causes:

a. The cessation of desire. This should be the result of all evolutionary process. *True* death, under the law, is brought about by the attainment of the objective, and hence by the cessation of aspiration. This, as the perfected cycle draws to its close, will be true of the individual human being, of the Heavenly Man, and of the Logos Himself.

b. By the slowing down and gradual cessation of the cyclic rhythm, *the adequate vibration is achieved,* and the work accomplished. When the vibration or note is perfectly felt or sounded it causes (at the point of synthesis with other vibrations) the utter shattering of the forms.

Motion is characterised, as we know, by three qualities:

1. Inertia
2. Mobility.
3. Rhythm.

These three are experienced in just the above sequence and presuppose a period of slow activity, succeeded by one of extreme movement. This middle period produces incidentally (as the true note and rate is sought) cycles of chaos, of experiment, of experience and of comprehension. Following on these two degrees of motion (which are characteristic of the atom, Man, of the Heavenly Man

or group, and of the Logos or the Totality) comes a period of rhythm and of stabilisation wherein the point of balance is achieved. By the force of balancing the pairs of opposites, and thus producing equilibrium, pralaya is the inevitable sequence.

c. By the severing of the physical from the subtler body on the inner planes, through the shattering of the web. This has a threefold effect:

First. The life that had animated the physical form (both dense and etheric) and which had its starting point in the permanent atom and from thence "pervaded the moving and the unmoving" (in God, the Heavenly Man, and the human being, as well as in the atom of matter) is withdrawn entirely within the atom upon the plane of abstraction. This "plane of abstraction" is a different one for the entities involved:

a. For the physical permanent atom, it is the atomic level.
b. For man, it is the causal vehicle.
c. For the Heavenly Man, it is the second plane of monadic life, His habitat.
d. For the Logos, it is the plane of Adi.

All these mark the points for the disappearance of the unit into pralaya. We need here to remember that it is always pralaya when viewed from *below.* From the higher vision, that sees the subtler continuously overshadowing the dense when not in objective manifestation, pralaya is simply subjectivity, and is not that "which is not," but simply that which is esoteric.

Second. The etheric double of a man, a planetary Logos, and a solar Logos, being shattered, becomes non-polarised as regards its indweller, and permits therefore of escape. It is (to word it otherwise) no longer a source of attraction, nor a focal magnetic point. It becomes non-magnetic, and the great Law of Attraction ceases to

control it; hence disintegration is the ensuing condition of the form. The Ego ceases to be attracted by its form on the physical plane, and, proceeding to inbreathe, withdraws its life from out of the sheath. The cycle draws to a close, the experiment has been made, the objective (a relative one from life to life and from incarnation to incarnation) has been achieved, and there remains nothing more to desire; the Ego, or the thinking entity, loses interest therefore in the form, and turns his attention inward. His polarisation changes, and the physical is eventually dropped.

The planetary Logos likewise in His greater cycle (the synthesis or the aggregate of the tiny cycles of the cells of His body) pursues the same course; He ceases to be attracted downward or outward, and turns His gaze within; He gathers inward the aggregate of the smaller lives within His body, the planet, and severs connection. Outer attraction ceases and all gravitates towards the centre instead of scattering to the periphery of His body.

In the system, the same process is followed by the solar Logos; from His high place of abstraction, He ceases to be attracted by His body of manifestation. He withdraws His interest and the two pairs of opposites, the spirit and the matter of the vehicle, dissociate. With this dissociation the solar system, that "Son of Necessity," or of desire, ceases to be, and passes out of objective existence.

Third. This leads finally, to the scattering of the atoms of the etheric body into their primordial condition. The subjective life, the synthesis of will and love taking active form, is withdrawn. The partnership is dissolved. The form then breaks up; the magnetism that has held it in coherent shape is no longer present, and dissipation is complete. Matter persists, but the *form* no longer persists.

The work of the second Logos ends, and the divine

incarnation of the Son is concluded. But the faulty or inherent quality of matter also persists, and at the end of each period of manifestation, matter (though distributed again into its primal form) is active intelligent matter plus the gain of objectivity, and the increased radiatory and latent activity which it has gained through experience. Let us illustrate: The matter of the solar system, when undifferentiated, was active intelligent matter, and that is all that can be predicated of it. This active intelligent matter was matter qualified by an earlier experience, and colored by an earlier incarnation. *Now* this matter is *in form,* the solar system is not in pralaya but in objectivity,—this objectivity having in view the addition of another quality to the logoic content, that of love and wisdom. Therefore at the next solar pralaya, at the close of the one hundred years of Brahma, the matter of the solar system will be coloured by active intelligence, and by active love. This means literally that the aggregate of solar atomic matter will eventually vibrate to another key than it did at the first dawn of manifestation.

We can work this out in connection with the planetary Logos and the human unit, for the analogy holds good. We have a correspondence on a tiny scale in the fact that each human life period sees a man taking a more evolved physical body of a greater responsiveness, tuned to a higher key, of more adequate refinement, and vibrating to a different measure. In these three thoughts lies much information, if they are carefully studied and logically extended.

d. By the transmutation of the violet into the blue. This we cannot enlarge on. We simply make the statement, and leave its working out to those students whose karma permits and whose intuition suffices.

e. By the withdrawal of the life, the form should gradually dissipate. The reflex action here is interesting to note, for the greater Builders and Devas who are the

active agents during manifestation, and who hold the form in coherent shape, transmuting, applying and circulating the pranic emanations, likewise lose their attraction to the matter of the form, and turn their attention elsewhere. On the path of out-breathing (whether human, planetary or logoic) these building devas (on the same Ray as the unit desiring manifestation, or on a complementary Ray) are attracted by his will and desire, and perform their office of construction. On the path of in-breathing (whether human, planetary or logoic) they are no longer attracted, and the form begins to dissipate. They withdraw their interest and the forces (likewise entities) who are the agents of destruction, carry on their necessary work of breaking up the form; they scatter it —as it is occultly expressed—to "The four winds of Heaven," or to the regions of the four breaths,—a fourfold separation and distribution. A hint is here given for careful consideration.

Though no pictures have been drawn of death bed scenes nor of the dramatic escape of the palpitating etheric body from the centre in the head, as might have been anticipated, yet some of the rules and purposes governing this withdrawal have been mentioned. We have seen how the aim of each life (whether human, planetary or solar) should be the effecting and the carrying out of a definite purpose. This purpose is the development of a more adequate form for the use of the spirit; and when this purpose is achieved then the Indweller turns his attention away, and the form disintegrates, having served his need. This is not always the case in every human life nor even in each planetary cycle. The mystery of the moon is the mystery of failure. This leads, when comprehended, to a life of dignity and offers an aim worthy of our best endeavour. When this angle of truth is universally recognised, as it will be when the intelligence of the race suffices, then evolution will proceed with certainty, and the failures be less numerous.

SECTION ONE

DIVISION D

KUNDALINI[60, 61] AND THE SPINE

I. Kundalini and the three triangles.
1. In the head.
2. In the body.
3. At the base of the spine.

II. The arousing of Kundalini.

VERY briefly, owing to the impossibility of revealing much on this necessarily dangerous subject, we will consider the subject of kundalini and the spine.

We must remember here that we are dealing with the etheric counterpart of the spine, and not with the bony structure which we call the spine or spinal column. This is a fact not sufficiently recognised by those who treat of the matter. Too much emphasis has been laid on the three spinal channels that compose the threefold spinal cord.

These channels are important in connection with the

[60] "*Kundalini*, the serpent power or mystic fire; it is called the serpentine or annular power on account of its spiral-like working or progress in the body of the ascetic developing the power in himself. It is an electric fiery occult, or fohatic power, the great pristine force which underlies all organic and inorganic matter."—H. P. Blavatsky.

[61] "Kundalini is the static form of the creative energy in bodies which are the source of all energies including Prana. . . .

"This word comes from the adjective Kundalin, or "coiled." She is spoken of as "coiled" because she is sleeping, lies coiled; and because the nature of her power is spiraline, . . .

"In other words, this Kundalini shakti is that which, when it moves to manifest itself, appears as the Universe. To say that it is "coiled" is to say that it is *at rest*—that is, in the form of static potential energy. . . . Kundalini shakti in individual bodies is power at rest, or the static centre round which every form of existence, as moving power, revolves." . . .
—*The Serpent Power*, by Arthur Avalon.

nervous system of the man, but in relation to the matter in hand, they are not primarily so important as the etheric channel, which is the unit enclosing these three. Therefore, we must strictly remember that we are dealing with

a. The etheric channel,
b. The fire that passes up the channel,
c. The conjunction of this fire with the radiatory energising fire of the physical body at the point between the shoulder blades,
d. Their united ascension into the head,
e. Their blending eventually with the manasic fire which energises the three head centres.

I. KUNDALINI AND THE THREE TRIANGLES

The fire energising the triangle in the head is the higher correspondence to the triangle of prana, midway in the body, and its lower reflection at the base of the spine. We have, therefore, in the human unit three important triangles:

1. *In the head:* The triangle of the three major centres,
   a. The pineal gland,
   b. The pituitary body,
   c. The alta-major centre.
2. *In the body:* The triangle of prana,
   a. Between the shoulders,
   b. Above the diaphragm,
   c. The spleen.
3. *At the base of the spine:* The three lower centres,
   a. A point at the bottom of the spinal column.
   b. and *c.* The two major sex organs in the male and female.[62]

[62] It is not my intention to lay any stress on the sex side of this subject, for these are organs with which the occultist has nothing to do. I will not therefore enumerate them in detail. I would only point out that in the transference of the fire at the base of the spine and the turning of its attention to the two higher triangles comes the redemption of man.

The merging of the fires of matter and the fires of mind result in the energising of the sumtotal of the atoms of the matter of the body. This is the secret of the immense staying power of the great thinkers and workers of the race. It results also in a tremendous stimulation of the three higher centres in the body, the head, the heart, the throat and in the electrification of this area of the body. These higher centres then form a field of attraction for the downflow of the third fire, that of Spirit. The many-petalled head centre at the top of the head becomes exceedingly active. It is the synthetic head centre, and the sumtotal of all the other centres. The stimulation of the centres throughout the body is paralleled or duplicated by the concurrent vivification of the many-petalled lotus. It is the meeting place of the three fires, those of the body, of the mind, and of the Spirit. The at-one-ment with the Ego is completed when it is fully stimulated, and combustion then ensues; this is duplicated in the subtler vehicles and causes the final consummation and the liberation of Spirit.

The merging of the fires of matter is the result of evolutionary growth, when left to the normal, slow development that time alone can bring. The junction of the two fires of matter is effected early in the history of man, and is the cause of the rude health that the clean-living, high-thinking man should normally enjoy. When the fires of matter have passed (united) still further along the etheric spinal channel they contact *the fire of manas as it radiates from the throat centre.* Clarity of thought is here essential, and it will be necessary to elucidate somewhat this rather abstruse subject.

1. The three major head centres (from the physical standpoint) are the:
   a. Alta centre,
   b. Pineal gland,
   c. Pituitary body.

2. They form a manasic triangle, after their juncture with the two fires of the two lower triangles, i.e., when they become synthetic.
3. But the purely manasic triangle prior to this merging is,
   a. The throat centre,
   b. The pineal gland,
   c. Pituitary body.

This is during the period when the human unit consciously aspires and throws his will on the side of evolution, thus making his life constructive.

The other fire of matter (the dual fire) is attracted upward, and merges with the fire of mind through a junction effected at the alta major centre. This centre is situated at the base of the skull, and there is a slight gap between this centre and the point at which the fires of matter issue from the spinal channel. Part of the work the man who is developing thought power has to do, is to build a temporary channel in etheric matter to bridge the gap. This channel is the reflection in physical matter of the antaskarana [63] that the Ego has to build in order to bridge the gap between the lower and higher mental, between the causal vehicle on the third subplane of the mental plane, and the manasic permanent atom on the first subplane. This is the work that all advanced thinkers are unconsciously doing now. When the gap is com-

[63] 1. "The Master-soul is Alaya, the universal soul or Atma, each man having a ray of it in him and being supposed to be able to identify himself with and to merge himself into it.
2. Antaskarana is the lower Manas, the path of communication or communion between the personality and the higher Manas or human soul.
At death it is destroyed as a path or medium of communication, and its remains survive in a form as the Kama-rupa—the shell."
—*Voice of the Silence,* page 71.

"The antaskarana is the imaginary path between the personal and the impersonal self, and is the highway of sensation; it is the battlefield for mastery over the personal self. It is the path of aspiration, and where one longing for goodness exists the antaskarana persists."—See *Voice of the Silence,* pp. 50, 55, 56, 88.

pletely bridged, man's body becomes co-ordinated with the mental body and the fires of mind and of matter are blended. It completes the perfecting of the personality life, and as earlier said, this perfecting brings a man to the portal of initiation—initiation being the seal set upon accomplished work; it marks the end of one lesser cycle of development, and the beginning of the transference of the whole work to a still higher spiral.

We must always bear in mind that the fires from the base of the spine and the splenic triangle are *fires of matter.* We must not lose this recollection nor get confused. They have no spiritual effect, and *concern themselves solely with the matter in which the centres of force are located.* These centres of force are always directed by manas or mind, or by the conscious effort of the indwelling entity; but that entity is held back in the effects he seeks to achieve until the vehicles through which he is seeking expression, and their directing, energising centres, make adequate response. Hence it is only in due course of evolution, and when the matter of these vehicles is energised sufficiently by its own latent fires that he can accomplish his long-held purpose. Hence again the need of the ascension of the fire of matter to its own place, and its resurrection from its long burial and seeming prostitution before it can be united with its Father in Heaven, the third Logos, Who is the Intelligence of matter itself. The correspondence, again, holds good. Even the atom of the physical plane has its goal, its initiations and its ultimate triumph.

Other angles of this subject, such as the centres and their relationship to manas, the fire of Spirit and manas, and the eventual blending of the three fires, will be dealt with in our next two main divisions. In this division we are confining ourselves to the study of matter and fire, and must not digress, or confusion will ensue.

II. THE AROUSING OF KUNDALINI

How this fire at the base of the spine can be aroused, the form its progression should take (dependent upon the Ray), the blending of the fire with pranic fire and their subsequent united progression, are things of the past with many, and fortunately for the race, the work was achieved without conscious effort. The second blending with the fire of manas has to be effected. Scarcely as yet have men succeeded in directing the fire up more than one channel of the threefold column; hence two-thirds of its effort in the majority is yet confined to the stimulation of the organs of race propagation. Only when the fire has circled unimpeded up another channel is the complete merging with the fire of manas effected, and only when it progresses geometrically up all the three—with simultaneous action and at uniform vibration—is the true kundalini fire fully aroused, and therefore able to perform its work of cleansing through the burning of the confining web and of the separating particles. When this is accomplished the threefold channel becomes one channel. Hence the danger.

No more can be imparted concerning this subject. He who directs his efforts to the control of the fires of matter, is (with a dangerous certainty) playing with a fire that may literally destroy him. He should not cast his eyes backwards, but should lift them to the plane where dwells his immortal Spirit, and then by self-discipline, mind-control and a definite refining of his material bodies, whether subtle or physical, fit himself to be a vehicle for the divine birth, and participate in the first Initiation. When the Christ-child (as the Christian so beautifully expresses it) has been born in the cave of the heart, then that divine guest can consciously control the lower material bodies by means of consecrated mind. Only when buddhi has assumed an ever-increasing con-

trol of the personality, via the mental plane (hence the need of building the antaskarana), will the personality respond to that which is above, and the lower fires mount and blend with the two higher. Only when Spirit, by the power of thought, controls the material vehicles, does the subjective life assume its rightful place, does the God within shine and blaze forth till the form is lost from sight, and the path of the just shine ever more and more until the day be with us.

SECTION ONE

DIVISION E

MOTION ON THE PHYSICAL AND ASTRAL PLANES

I. Preliminary remarks.
1. The threefold goal.
2. The threefold function.
3. The threefold mode of activity.

II. The effects of rotary motion.
1. Separation.
2. Momentum.
3. Friction.
4. Absorption.

III. The qualities of rotary motion.
1. Inertia.
2. Mobility.
3. Rhythm.

IV. Rotary motion and symbolism.

V. Motion and the centres.
1. The nature of the centres.
2. The centres and the rays.
3. The centres and kundalini.
4. The centres and the senses.
5. The centres and initiation.

I. PRELIMINARY REMARKS

I would point out primarily and emphasise the fact that the motion we are considering is that due to the fire latent in matter itself, a motion that is the prime characteristic and basic quality of the Primordial Ray of Active Intelligence. To express it otherwise: it is the outstanding faculty of the third Logos, of Brahma

viewed as the Creator, and this faculty is the product or result of an earlier manifestation. Each of the three Logoi, when in manifestation and thus personified, is exemplifying some one quality which predominates over the others. Each, more or less, exemplifies all, but each demonstrates one of the three aspects so profoundly as to be recognised as that aspect itself. In much the same way, for instance, the different incarnating jivas carry a vibration which is their main measure, though they may also have lesser vibrations that are subsidiary to them. Let us get this clear, for the truth embodied is fundamental.

1. The threefold goal,
2. The threefold function,
3. The threefold mode of activity.

The Third Logos. The third Logos, or Brahma, is characterised by active intelligence; His mode of action is that which we call *rotary,* or that measured revolution of the matter of the system, first as a grand totality, setting in movement the material circumscribed by the entire ring-pass-not, and secondly differentiating it, according to seven vibratory rates or measures into the seven planes. On each of these planes the process is pursued, and the matter of any plane within the plane ring-pass-not shows first as a totality and then as a sevenfold differentiation. This differentiation of matter is brought about by rotary motion, and is controlled by the *Law of Economy* (one of the cosmic laws) with which we will deal later, only pausing here to say that this Law of Economy might be considered as the controlling factor in the life of the third Logos. Therefore:

a. His *goal* is the perfect blending of Spirit and matter.
b. His *function* is the manipulation of prakriti, or matter, so as to make it fit, or equal to, the demands and needs of the Spirit.

c. His *mode of action* is rotary, or, by the revolution of matter, to increase activity and thereby make the material more pliable.

All these three concepts are governed by the Law of Economy, which is the Law of Adaptation in time and space, or the line of least resistance. This line of least resistance is that which is sought for and followed on the matter side of existence. Incidentally, Brahma manifests Will, because He is purpose, and Love because in this solar system Love is the line of least resistance. While this is an occult statement worthy of consideration, yet it must be remembered that He is primarily activity and intelligence with the aim of adaptability, and that this is His main characteristic.

The Second Logos. The second Logos, Vishnu, the divine Wisdom Ray, the great principle of Buddhi seeking to blend with the principle of Intelligence, is characterised by Love. His motion is that which we might term *spiral cyclic.* Availing Himself of the rotary motion of all atoms, He adds to that His own form of motion or of spiralling periodical movement, and by circulation along an orbit or spheroidal path (which circles around a central focal point in an ever ascending spiral) two results are brought about:

a. He gathers the atoms into forms.

b. By means of these forms He gains the needed contact, and develops full consciousness on the five planes of human development, gradually rarefying and refining the forms as the Spirit of Love or the Flame Divine spirals ever onward towards its goal, that goal which is also the source from which it came.

These forms are the sumtotal of all spheres or atoms within the solar system, or within the solar ring-pass-not, and in their seven major differentiations, they are the

spheres of the seven Spirits, or the seven planetary Logoi.

All lesser spheres ranging downward from these major spheres, include all grades of manifestation down to the elemental essence on the arc of involution.[64] We need to remember that on the Path of Involution, the action of Brahma is primarily felt, seeking the line of least resistance. On the Path of Evolution the work of the second Logos is felt, beginning at a point in time and space which hides the mystery of the second chain, but finding its point of accelerated vibration or the unification of the two modes of manifestation—rotary-spiral-cyclic—in the middle part of what we call the third chain. This is after all the blending of the activity of Brahma with the onward progress of Vishnu. We have the correspondence to this in the sumtotal of the effects brought about in the second and third root races.

The activity of the second Logos is carried on under the cosmic Law of Attraction. The Law of Economy has for one of its branches a subsidiary Law of marked development called the Law of Repulsion. The cosmic Laws of Attraction and Economy are therefore the *raison d'être* (viewed from one angle) of the eternal repulsion that goes on as Spirit seeks ever to liberate itself from form. The matter aspect always follows the line of least resistance, and repulses all tendency to group formation, while Spirit, governed by the Law of Attraction, seeks ever to separate itself from matter by the method of attracting an ever more adequate type of matter in the process of distinguishing the real from the unreal, and passing from one illusion to another until the resources of matter are fully utilised.

[64] Elemental Essence is seen to consist of aggregations of matter, on one of the six non-atomic subplanes of the mental and the desire planes—aggregations which do not themselves serve as forms for any entity to inhabit, but as the material out of which such forms may be built.

Eventually the Indweller of the form feels the urge, or attractive pull, of its Own Self. The reincarnating jiva, for instance, lost in the maze of illusion, begins in course of time to recognise (under the Law of Attraction) the vibration of its own Ego, which stands to it as the Logos of its own system, its deity in the three worlds of experience. Later, when the body egoic itself is seen as illusion, the vibration of the Monad is felt, and the jiva, working under the same law, works its way back through the matter of the two planes of superhuman evolution, till it is merged in its own essence.

Therefore:

a. The *goal* of the second Logos is consciousness, to be achieved in co-operation with the third Logos.

b. His *function* is the building of forms to be His instruments of experience.

c. His *mode* of action is cyclic and spiral, the revolution of the wheel of existence in ordered cycles for a specific purpose, and the progression of these spheres of matter around a fixed centre, within the solar periphery.

These three concepts are governed by the Law of Attraction, or the law governing the interplay or the action and reaction.

a. Between the Sun and its seven brothers.

b. Between the circling whirling seven planes of the solar system.

c. Between everything in the matter of all forms, the spheres of matter themselves and the aggregate of those spheres that are embodied in the forms of still others.

The First Logos. The first Logos is the Ray of Cosmic Will. His mode of action is a literal driving forward of the solar ring-pass-not through space, and until the end of this mahamanvantara or day of Brahma (the logoic

cycle) we shall not be able to conceive of the first aspect of will or power as it really is. We know it now as the will to exist, manifesting through *the matter* of *the forms* (the Primordial Ray and the Divine Ray), and we know it as that which in some occult manner links the system up with its cosmic centre. In a manner inconceivable to us the first Logos brings in the influence of other constellations. When this first aspect is better understood (in the next mahamanvantara) the work of the seven Rishis of the Great Bear,[65] and the supreme influence of Sirius will be comprehended; in this present manifestation of the Son, or of the Vishnu aspect, we are concerned more closely with the Pleiades and their influence via the Sun, and, in relation to our planet, via Venus.

This subject of the first Logos, manifesting only in connection with the other two in the system, is a profound mystery, which is not fully understood by even those who have taken the sixth Initiation.

The first Logos embodies the "will to live" and it was through His instrumentality that the Manasaputras came into objective existence in relation to the human and deva hierarchies. In this system, the blending of the Divine Ray of Wisdom and the Primordial Ray of intelligent matter forms the great dual evolution; back of both these cosmic Entities stands another Entity Who is the embodiment of Will, and Who is the utiliser of forms—though not the forms of any other than the Greater Building devas and the human hierarchies in time and space. He is the animating principle; the *will-to-live* aspect of the seven Hierarchies. Nevertheless these seven Hierarchies are (as says H. P. B.) the sevenfold ray of wisdom, the dragon in its seven forms.[66, 67, 68]. This is a

[65] "The Hindus place their seven primitive Rishis in the Great Bear. The prototypes or the animating source of the seven Heavenly Men, the planetary Logoi, are considered the seven Existences who function through the seven stars of the Bear."—S. D., II, 668.

[66] S. D., I, 100-108.

[67] Subba Rao says in *Five years of Theosophy*, page 102: "As a gen-

deep mystery, and only a clue to it all can be found at this time by man in the contemplation of his own nature in the three worlds of his manifestation. Just as our Logos is seeking objectivity through His solar system in its threefold form of which the present is the second, so man seeks objectivity through his three bodies—physical, astral and mental. At this time he is polarised in his astral body, or in his second aspect in like manner as the undifferentiated Logos is polarised in His second aspect. In time and space as we now conceive it, the sum total of jivas are governed by feeling, emotion, and desire, and not by the will, yet at the same time the will aspect governs manifestation, for the Ego who is the source of personality shows in manifestation the will to love.

The difficulty lies in the inability of the finite mind to grasp the significance of this threefold manifestation, *but by thoughtful brooding over the Personality and its relation to the Ego, who is the love aspect and who nevertheless in relation to manifestation in the three worlds is the will aspect likewise,* will come some faint light upon the same problems raised to Deity, or expanded from microcosmic to macrocosmic spheres.

The Mahadeva aspect or the first Logos (who embodies cosmic will) is controlled by the Law of Synthesis, the cosmic law governing the tendency to unification only; in this case, it is not the unification of matter and Spirit, but the unification of the seven into the three, and into the one. These three figures primarily stand for Spirit,

eral rule, whenever seven entities are mentioned in the ancient occult science of India in any connection whatsoever, you must suppose that those seven entities came into existence from three primary entities; and that these three entities, again, are evolved out of a single entity or monad. To take a familiar example, the seven coloured rays in the solar ray are evolved out of three primary coloured rays; and the three primary colours coexist with the four secondary colours in the solar ray. Similarly the three primary entities which brought man into existence coexist in him with the four secondary entities which arose from different combinations of the three primary entities.'' Read also S. D., I, 190, 191.

[48] See S. D., I, 100, 108. Also Stanza III, 7A.

for quality, for principle, and not so primarily for matter, although matter, being inspired by spirit, conforms. The Law of Synthesis has a direct connection with One Who is still higher than our Logos, and is the law of control exercised by Him upon the Logos of our system. This is a spiritual relationship that tends to abstraction, or to that synthesis of the spiritual elements that will result in their *conscious* return (the whole point lying in that word "conscious") to their cosmic point of synthesis, or of unification with their source. Their source is the ONE ABOUT WHOM NAUGHT MAY BE SAID, as we have earlier seen.

Therefore, in connection with the first Logos, we can sum up as we did with the other Logoi:

a. His *goal* is the synthesis of the Spirits who are gaining consciousness through manifestation, and who, by means of experience in matter, are gaining in quality.

b. His *function* is, by means of will, to hold them in manifestation for the desired period, and later to *abstract* them, and blend them again with their spiritual source. Hence the necessity of remembering that fundamentally, the first Logos controls the cosmic entities or extra-systemic beings; the second Logos controls the solar entities; the third Logos controls the lunar entities and their correspondences elsewhere in the system.

This rule must not be carried too far in detail as long as man's mind is of its present calibre. The mystery lies in the realisation that all is carried on in a divine co-operation that has its base outside the system. Hence too the fact that the first Logos is called the Destroyer, because He is abstraction, if viewed from below upwards. His work is the synthesis of Spirit with Spirit, their

eventual abstraction from matter, and their unification with their cosmic source. Hence also He is the one who brings about pralaya or the disintegration of form,—the form from which the Spirit has been abstracted.

If we carry the analogy down to the microcosm a glimpse can be gained of the same idea and hence ability to comprehend with greater facility. The Ego (being to the man on the physical plane what the Logos is to His system) is likewise the animating will, the destroyer of forms, the producer of pralaya and the One Who withdraws the inner spiritual man from out of his threefold body; he draws them to himself the centre of his little system. The Ego is extra-cosmic as far as the human being on the physical plane is concerned, and in the realisation of this fact may come elucidation of the true cosmic problem involving the Logos and "the spirits in prison," as the Christian puts it.

c. His *mode of action* is a driving forward; the will that lies back of evolutionary development is His, and He it is who drives Spirit onward through matter till it eventually emerges from matter, having achieved two things:

First, Added quality to quality, and therefore emerging plus the gained faculty that experience has engendered.

Second, Increased the vibration of matter itself by means of its own energy, so that matter at the moment of pralaya and obscuration will have two main characteristics,—activity, the result of the Law of Economy, and a dual magnetism which will be the result of the Law of Attraction.

All of these three concepts are governed by the Law of Synthesis, which is the law of a coherent will-to-be, per-

sisting not only in time and space, but within a still vaster cycle.

These preliminary statements have been laid down in an endeavour to show the synthesis of the whole. In the use of words comes limitation, and a clouding of the idea; words literally veil or hide thoughts, detract from their clarity, and confuse them by expression. The work of the second and third Logoi (being the production of the objectivity of the essential Spirit) is more easy to grasp in broad outline than the more esoteric work of the first Logos, which is that of the animating will.

In terms of *fire* another angle of expression may perhaps elucidate.

The *third Logos* is fire in matter. He burns by friction, and gains speed and added vibration by the rotation of the spheres, their interplay thus producing friction with each other.

The *second Logos* is solar fire. He is the fire of matter and the electric fire of Spirit blended, producing, in time and space, that fire which we call solar. He is the quality of the flame, or the essential flame, produced by this merging. A correspondence to this may be seen in the radiatory fire of matter, and in the emanation, for instance, from the central sun, from a planet, or from a human being,—which latter emanation we call magnetism. A man's emanation, or characteristic vibration, is the result of the blending of Spirit and matter, and the relative adequacy of the matter, or the form, to the life within. The objective solar system, or the sun in manifestation, is the result of the blending of Spirit (electric fire) with matter (fire by friction), and the emanations of the Son, in time and space, are dependent upon the adequacy of the matter, and of the form to the life within.

The *first Logos* is electric fire, the fire of pure Spirit. Yet in manifestation He is the Son, for by union with matter (the mother) the Son is produced by Whom He is

known. "I and my Father are One"[69] is the most occult statement in the Christian Bible, for it not only refers to the union of a man with his source, the monad, via the ego, but to the union of all life with its source, the will aspect, the first Logos.

We will now endeavor to confine ourselves strictly to the subject of fire in matter, and its active effect upon the sheaths of which it is the animating factor, and upon the centers which come primarily under its control.

As we have been told, and as is generally recognised, the effect of heat in matter is to produce that activity which we call rotary, or the revolution of the spheres. Some of the ancient books, and among them a few that are not yet accessible in the occident, have taught that the entire vault of heaven is a vast sphere, revolving slowly like a stupendous wheel, and carrying with it, in its revolution, the entire number of constellations and of universes contained within it. This is a statement unverifiable by the finite mind of man at his present stage, and with his present scientific accessories, but (like all occult statements) it contains within it the seed of thought, the germ of truths, and the clue to the mystery of the universe. Suffice it here to say, that the rotation of the spheres within the solar periphery is a recognized occult fact, and indications are available to prove that science itself likewise formulates the hypothesis that the solar ring-pass-not similarly rotates in its appointed place among the constellations. But at this juncture we will not deal with this angle of the subject, but will study the rotary action of the spheres of the system, and of its content—all the lesser spheres of every degree—remembering ever to keep the distinction clearly in mind that we are dealing now simply with the inherent characteristic of matter itself, and not with matter in co-operation with

[69] Bible. John, 10: 30.

its opposite, Spirit, which co-operation brings about spiral-cyclic movement.

II. THE EFFECTS OF ROTARY MOTION

Every sphere in the body macrocosmic rotates. This rotation produces certain effects, which effects might be enumerated as follows:

1. *Separation* is produced by rotary movement. By means of this action, all the spheres became differentiated, and formed, as we know, the following atomic units:

   a. The solar system, recognised as a cosmic atom, all the so-called atoms within its periphery being regarded as molecular.

   b. The seven planes, regarded as seven vast spheres, rotating *latitudinally* within the solar periphery.

   c. The seven rays, regarded as the seven veiling forms of the Spirits, themselves spheroidal bands of colour, rotating *longitudinally,* and forming (in connection with the seven planes) a vast interlacing network. These two sets of spheres (planes and rays) form the totality of the solar system, and produce its form spheroidal.

Let us withdraw our thought at this juncture from the informing Consciousnesses of these three types of spheres, and concentrate our attention upon the realisation that each plane is a vast sphere of matter, actuated by latent heat and progressing or rotating in one particular direction. Each ray of light, no matter of what colour, is likewise a sphere of matter of the utmost tenuity, rotating in a direction opposite to that of the planes. These rays produce by their mutual interaction a radiatory effect upon each other. Thus by the approximation of the latent heat in matter, and the interplay of that heat upon other spheres that totality is produced which we call "fire by friction."

In connection with these two types of spheres we might, by way of illustration and for the sake of clarity, say that:

a. The planes rotate from east to west.

b. The rays rotate from north to south.

Students should here bear carefully in mind that we are not referring here to points in space; we are simply making this distinction and employing words in order to make an abstruse idea more comprehensible. From the point of view of the totality of the rays and planes there is no north, south, east nor west. But at this point comes a correspondence and a point of real interest, though also of complexity. By means of this very interaction, the work of the four Maharajahs or Lords of Karma, is made possible; the quaternary and all sumtotals of four can be seen as one of the basic combinations of matter, produced by the dual revolutions of planes and rays.

The seven planes, likewise atoms, rotate on their own axis, and conform to that which is required of all atomic lives.

The seven spheres of any one plane, which we call subplanes, equally correspond to the system; each has its seven revolving wheels or planes that rotate through their own innate ability, due to latent heat —the heat of the matter of which they are formed.

The spheres or atoms of any form whatsoever, from the form logoic, which we have somewhat dealt with, down to the ultimate physical atom and the molecular matter that goes to the construction of the physical body, similar correspondences and analogies will be found.

All these spheres conform to certain rules, fulfil certain conditions and are characterised by the same fundamental qualifications. Later we will consider these con-

ditions, but must now continue with the effect of rotary action.

2. *Momentum,* resulting therefore in repulsion, was produced by the rotary movement. We have referred to the Law of Repulsion as one of the subsidiary branches of the great Law of Economy, which governs matter. Repulsion is brought about by rotary action, and is the basis of that separation which prevents the contact of any atom with any other atom, which keeps the planets at fixed points in space and separated stably from each other; which keeps them at a certain distance from their systemic centre, and which likewise keeps the planes and subplanes from losing their material identity. Here we can see the beginning of that age-long duel between Spirit and matter, which is characteristic of manifestation, one aspect working under the Law of Attraction, and the other governed by the Law of Repulsion. From aeon to aeon the conflict goes on, with matter becoming less potent. Gradually (so gradually as to seem negated when viewed from the physical plane) the attractive power of Spirit is weakening the resistance of matter till, at the close of the greater solar cycles, destruction (as it is called) will ensue, and the Law of Repulsion be overcome by the Law of Attraction. It is a destruction of form and not of matter itself, for matter is indestructible. This can be seen even now in the microcosmic life, and is the cause of the disintegration of form, which holds itself as a separated unit by the very method of repulsing all other forms. It can be seen working out gradually and inappreciably in connection with the *Moon,* which no longer is repulsive to the earth, and is giving of her very substance to this planet. H. P. B. hints at this in *the Secret Doctrine,* and I have here suggested the law under which this is so.[70, 71].

[70] "The moon (our satellite) pouring forth into the lowest globe of our planetary chain (Globe D. "Earth"), all its energy and powers; and

3. *Frictional* effect on all other bodies atomic, producing:

a. Vitality of the atom,
b. Coherence of the atom,
c. Ability to function.
d. Heat supplied to the composite form of which it may form a fragmentary part, whether it is the heat supplied by the rotation of a planet within the form macrocosmic, or the rotation of a cell in the physical body within the form microcosmic.
e. Final combustion or disintegration, when the fires latent and radiatory have achieved a specific stage. This is the secret of final obscuration and of pralaya, but cannot be dissociated from the two other factors of solar and electric fire.

4. *Absorption,* through that depression which is seen in all whirling spheres of atomic matter at whichever surface in the sphere corresponds to the point called in a planet the North Pole. Some idea of the intention that I seek to convey may be grasped by a study of the atom as portrayed in Babbitt's *"Principles of Light and Colour,"* and later in Mrs. Besant's *"Occult Chemistry."* This depression is produced by radiations which proceed counter to the rotations of the sphere and pass down from the north southwards to a midway point. From there they tend to increase the latent heat, to produce added momentum and to give specific quality according to the source from which the radiation comes. This absorption of extra-spheroidal emanation is the secret of the dependence of one sphere upon another, and has its correspondence in the cycling of a ray through any plane sphere. Every atom, though termed spheroidal, is more accurately a sphere slightly depressed at one location,

having transferred them to a new centre, becoming virtually a dead planet in which, since the birth of our globe, rotation has ceased."—S. D., I, 179.
[n] S. D., I, 179.

that location being the place through which flows the force which animates the matter of the sphere. This is true of all spheres, from the solar down to the atom of matter that we call the cell in the body physical. Through the depression in the physical atom flows the vitalising force from without. Every atom is both positive and negative; it is receptive or negative where the inflowing force is concerned, and positive or radiatory where its own emanations are concerned, and in connection with its effect upon its environment.

This can be predicated likewise of the entire ring-pass-not of the solar system in relation to its cosmic environment. Force flows into the solar system from three directions via three channels:

a. The sun Sirius,
b. The Pleiades,
c. The Great Bear.

I would here point out the connection or correspondence in this statement to an earlier one made when speaking of solar radiation, and the channels through which it can be felt. These currents or radiations we call

a. Akashic.
b. Electrical.
c. Pranic.

In considering the occult meaning of what is here suggested, one point in elucidation may be imparted, leaving the working out of the other two relationships to the student. The Pleiades are to the solar system, the source of electrical energy, and just as our sun is the embodiment of the heart, or love aspect, of the Logos (Who is Himself the heart of ONE ABOUT WHOM NAUGHT MAY BE SAID) so the Pleiades are the feminine opposite of Brahma. Think this out, for much is contained in this statement.

Certain broad statements have been laid down here concerning the rotation of matter, and the results pro-

duced in diverse spheres by that rotation. What is predicated of any one sphere or atom can be predicated of all, if it is in any way an occult statement of fact and we should be able to work out these four effects:

1. Separation, or the repulsive effect,
2. Momentum, or the interior effect,
3. Frictional, environal effect,
4. Absorption, the receptive or attractive effect,

in every grade and type of atom,—a solar system, a sun, a planet, a plane, a ray, the body of the Ego, or a cell in the physical body.

III. THE QUALITIES OF ROTARY MOTION

Every rotating sphere of matter is characterised by the three qualities, of inertia, mobility and rhythm.

1. *Inertia.* This characterises every atom at the dawn of manifestation, at the beginning of a solar cycle or mahamanvantara (or one hundred years of Brahma), at the commencement of a chain, of a globe, or of any spheroidal form whatsoever without exception. This statement, therefore, includes the totality of manifesting forms within the solar system.

Let us keep clearly in our minds that we are simply considering the three qualities of matter itself and are not considering consciousness. Inertia is the result of lack of activity and the relative quiescence of the fires of matter. These fires, during obscuration or Pralaya, though latent, are free from the stimulation that comes from the aggregation of atoms into form, and the consequent interplay of the forms upon each other. Where form exists and the Laws of Repulsion and Attraction are coming into force, making radiation therefore possible, then comes stimulation, emanative effect, and a gradual speeding up which eventually, from within the atom itself, by its own rotary movement produces the next quality.

2. *Mobility.* The inherent fires of matter produce rotary movement. Eventually this rotation results in radiation. The radiation of matter, the result of its dual heat, produces necessarily an effect upon other atoms in its environment (it matters not whether that environment is cosmic space, systemic space, or the periphery of the physical body of a man), and this interaction and interplay causes repulsion and attraction according to the polarity of the cosmic, systemic or physical atom. Eventually this produces coherence of form; bodies, or aggregates of atoms come into being or manifestation, and persist for the length of their greater or lesser cycles until the third quality is brought into definite recognition.

3. *Rhythm,* or the attainment of the point of perfect balance and of equilibrium. This point of perfect balance then produces certain specific effects which might be enumerated and pondered upon, even if to our finite minds they may seem paradoxical and contradictory.

The limitation lies with us and with the use of words, and not in any real inaccuracy. These effects are:

a. The disintegration of form,
b. The liberation of the essence which the form confines,
c. The separations of Spirit and matter.
d. The end of a cycle, whether planetary, human or solar,
e. The production of obscuration, and the end of objectivity or manifestation,
f. The reabsorption of the essence, and the merging again of differentiated matter with the root of matter,
g. The end of time and space as we understand it,
h. The unification of the three Fires and the bringing about of spontaneous combustion, if one might so express it,

i. The synthetic activity of matter in the three types of movement,—rotary, spiralling-cyclic and onward progression,—which unified movement will be produced by the interaction of the fires of matter, of mind and of Spirit upon each other.

When the point of rhythm or balance is reached in a solar system, in a plane, in a ray, in a causal body, and in the physical body, then the occupier of the form is loosed from prison; he can withdraw to his originating source, and is liberated from the sheath which has hitherto acted as a prison; and he can escape from an environment which he has utilised for the gaining of experience and as a battle ground between the pairs of opposites. The sheath or form of whatever kind then automatically disintegrates.

IV. ROTARY MOTION AND SYMBOLISM

Every rotating sphere of matter can be pictured by using the same general cosmic symbols as are used for the portrayal of evolution.

1. *The circle.* This stands for the ring-pass-not of undifferentiated matter. It stands for a solar system or the body logoic, viewed etherically; it stands for a planet or the body of a Heavenly Man viewed etherically; it stands for a human body, viewed likewise, etherically and it stands for them all at the prime or earliest epoch of manifestation. It stands finally for a single cell within the human vehicle, and for the atom of the chemist or physicist.

2. *The circle with the point in the centre.* This signifies the production of heat in the heart of matter; the point of fire, the moment of the first rotary activity, the first straining of the atom, motivated by latent heat, into the sphere of influence of another atom. This produced the first radiation, the first pull of attraction, and the

consequent setting up of a repulsion and therefore producing

3. *The circle divided into two.* This marks the active rotation and the beginning of the mobility of the atom of matter, and produces the subsequent extension of the influence of the positive point within the atom of matter till its sphere of influence extends from the centre to the periphery. At the point where it touches the periphery it contacts the influence of the atoms in its environment; radiation is set up and the point of depression makes its appearance, marking the inflow and outflow of force or heat.

We are here only showing the application of cosmic symbols to matter, and are not dealing with manifestation from any other angle than that of the purely material. For instance, we are applying the symbol of the point within the circle to the sphere of matter, and the point of latent heat. We are not handling at this point matter as informed by an entity who is the matter when so informing a point of conscious life.

We are dealing only with matter and latent heat, with the result produced by rotary movement of radiatory heat and the consequent interplay of bodies atomic. We are therefore dealing with the point we set out to consider while studying our fifth division, motion in the sheaths.

4. *The Circle divided into four.* This is the true circle of matter, the equal armed cross of the Holy Spirit, Who is the personification of active intelligent matter. This shows the fourth dimensional quality of matter and the penetration of the fire in four directions, its threefold radiation being symbolised by the triangles formed by the fourfold cross. This portrays the fourfold revolution of any atom. By this is not meant the ability of any atom to make four revolutions, but the fourth dimensional quality of the revolution which is the goal aimed at, and which is even now becoming known in matter during this

fourth round, and in this fourth chain. As the fifth spirilla or fifth stream of force in an atom becomes developed, and man can conceive of a fourth-dimensional rotary movement, the accuracy of this symbol will be recognised. It will then be seen that all sheaths in their progress from inertia to rhythm, via mobility, pass through all stages, whether they are logoic sheaths, the rays in which the Heavenly Men veil Themselves, the planes which form the bodies of certain solar entities, the causal body (or the sheath of the Ego on the mental plane), the human physical body in its etheric constitution, or a cell in that body etheric. All these material forms (existent in etheric matter which is the *true* matter of all forms) are primarily undifferentiated ovoids; they then become actively rotating or manifest latent heat; next they manifest duality or latent and radiatory fire; the expression of these two results in fourth dimensional action or the wheel or rotary form turning upon itself.

5. *The swastika,* or the fire extending not only from the periphery to the centre in four directions, but gradually circulating and radiating from and around the entire periphery. This signifies completed activity in every department of matter until finally we have a blazing, fiery wheel, turning every way, with radiant channels of fire from the centre to the ring-pass-not,—fire within, without and around until the wheel is consumed and there is naught remaining but perfected fire.

V. MOTION AND THE CENTRES

We can take up this matter of the centres along three lines. Much has been written and discussed anent the centres, and much mystery exists which has aroused the curiosity of the ignorant, and has tempted many to meddle with that which does not concern them. I seek to elucidate somewhat and to give a new angle of vision to

the study of these abstruse matters. I do not in any way intend to take up the subject from such an angle as to convey rules and information that will enable a man to vivify these centres and bring them into play. I sound here a solemn word of warning. Let a man apply himself to a life of high altruism, to a discipline that will refine and bring his lower vehicles into subjection, and to a strenuous endeavor to purify and control his sheaths. When he has done this and has both raised and stabilised his vibration, he will find that the development and functioning of the centres has pursued a parallel course, and that (apart from his active participation) the work has proceeded along the desired lines. Much danger and dire calamity attends the man who arouses these centres by unlawful methods, and who experiments with the fires of his body without the needed technical knowledge. He may, by his efforts, succeed in arousing the fires and in intensifying the action of the centres, but he will pay the price of ignorance in the destruction of matter, in the burning of bodily or brain tissue, in the development of insanity, and in opening the door to currents and forces, undesirable and destructive. It is not the part of a coward, in these matters concerning the subjective life, to move with caution and with care; it is the part of discretion. The aspirant, therefore, has three things to do:

1. Purify, discipline and transmute his threefold lower nature.
2. Develop knowledge of himself, and equip his mental body; build the causal body by good deeds and thoughts,
3. Serve his race in utter self-abnegation.

In doing this he fulfils the law, he puts himself in the right condition for training, fits himself for the ultimate application of the Rod of Initiation, and thus minimises the danger that attends the awakening of the fire.

All that is intended to do in this treatise, is to cast some further light upon these centres, to show their interrelation, and to trace the effects produced by their rightful development. To do this, as before stated, the subject will be divided into the following divisions:

1. The centres and the rays.
2. The centres and the rays.
3. The centres and kundalini.
4. The centres and the senses.
5. The centres and initiation.

As can be seen from the above tabulation, the subject is not only vast but abstruse. This is principally owing to the fact that until the race is normally clairvoyant, it is not in a position to verify what is said, and has to accept the statements of those who profess to know. Later when man can see and prove for himself, it will be possible to check up these statements; the time is not yet, except for the few.

1. *The Nature of the Centres.*

Let us take the first point: I wish to enumerate the centres to be dealt with in this treatise, keeping the enumeration very closely to that laid down earlier, and dealing not with all the centres, but simply with those closely concerned with man's fivefold evolution.

As before stated, man, at the close of his long pilgrimage, will have passed through the five kingdoms of nature on his way back to his source:

1. The mineral kingdom,
2. The vegetable kingdom,
3. The animal kingdom,
4. The human kingdom,
5. The superhuman, or the spiritual kingdom,

and will have developed full consciousness on the five planes:

1. The physical plane,
2. The emotional or astral plane,
3. The mental plane,
4. The intuitional, or the buddhic plane,
5. The spiritual, atmic, or nirvanic plane,

by means of the five senses and their correspondences on all the five planes:

1. Hearing,
2. Touch,
3. Sight,
4. Taste,
5. Smell.

By the time the fifth round is reached three-fifths of the human family will have attained this point and will have their five senses fully functioning on the three planes in the three worlds, leaving the two other planes to be subjugated during the remaining two rounds. I would here point out a fact that is little realised, that in this fivefold evolution of man and in this solar system, the two remaining rounds in any planetary cycle, and the sixth and seventh root-races in those cycles are always synthetic; their function is to gather up and synthesise that which has been achieved in the earlier five. For instance, in this root-race, the sixth and seventh sub-races will synthesise and blend that which the earlier five have wrought out. The analogy lies in the fact that in this solar system the two higher planes (the logoic and the monadic) are synthetic. One is the synthesising plane for the Logos from whence He abstracts the essence in manifestation; the other for the Monad, from whence the Monad abstracts and garners the fruits of objectivity.

We will therefore only concern ourselves here with those centres which relate to the evolution of the subtler bodies, the evolution of the psyche, and not with those connected with the evolution and propagation of the dense physical body. These centres are five in number:

1. That at the base of the spine, the only one dealt with that has a physical effect.
2. That situated at the solar plexus, the most important one in the body from the standpoint of the astral plane.
3. That found at the throat, the most important from the standpoint of the mental plane.
4. That in the region of the heart, which has an occult link with the buddhic plane.
5. That above the top of the head, which is the crown, and has relation with the atmic plane.

We do not deal with the lower centres of generation, nor with the spleen which has a direct connection with the etheric, and is the transmitter of prana; they have been dealt with earlier.

The centres in the human being deal fundamentally with the FIRE aspect in man, or with his divine spirit. They are definitely connected with the Monad, with the will aspect, with immortality, with existence, with the will to live, and with the inherent powers of Spirit. They are not connected with objectivity and manifestation, but with *force,* or the powers of the divine life. The correspondence in the Macrocosm can be found in the *force* which manipulates the cosmic nebulae and which by its whirling rotary motion eventually builds them into planets or spheroidal bodies. These planets are each of them an expression of the "will to live" of some cosmic entity, and the force that swirled, that rotated, that built, that solidified, and that continues to hold in form coherent, is the force of some cosmic Being.

This force originates on cosmic mental levels, from certain great foci there, descends to the cosmic astral, forming corresponding cosmic focal points, and on the fourth cosmic etheric level (the buddhic plane of our solar system) finds its outlet in certain great centres. These

centres are again reflected or reproduced in the three worlds of human endeavor. The Heavenly Men, therefore, have centres on three solar planes, a fact to be remembered.

a. On the monadic plane, the plane of the seven Rays.
b. On the buddhic plane, where the Masters and their disciples form the forty-nine centres in the bodies of the seven Heavenly Men.
c. On the fourth etheric physical plane, where the sacred planets, the dense bodies in etheric matter of the Heavenly Men, are to be found.

Here again we can trace the microcosmic correspondence: In the human being the centres are found on the mental plane from which originates the impulse for physical plane existence, or the will to incarnate; from thence they can be traced to the astral level, and eventually to the etheric levels, to the fourth ether, where they practically go through the same evolution that the planetary centres went through, and are instrumental in bringing about objectivity,—being the force centres.

The centres are formed entirely of streams of force, pouring down from the Ego, who transmits it from the Monad. In this we have the secret of the gradual vibratory quickening of the centres as the Ego first comes into control, or activity, and later (after initiation) the Monad, thus bringing about changes and increased vitality within these spheres of fire or of pure life force.

The centres, therefore, when functioning properly, form the "body of fire" which eventually is all that is left, first to man in the three worlds, and later to the Monad. This body of fire is "the body incorruptible" [72] or indestructible, spoken of by St. Paul, and is the product of evolution, of the perfect blending of the three fires, which ultimately destroy the form. When the form is

[72] Bible. I Cor., XV, 53.

destroyed there is left this intangible spiritual body of fire, one pure flame, distinguished by seven brilliant centres of intenser burning. This electric fire is the result of the bringing together of the two poles and demonstrates at the moment of complete at-one-ment, the occult truth of the words "Our God is a consuming Fire." [73]

Three of these centres are called major centres, as they embody the three aspects of the threefold Monad—Will, Love and Intelligence:

1. The Head centre..... The Monad. Will or Power.
2. The Heart centre..... The Ego. Love and Wisdom.
3. The Throat centre.... The Personality. Activity or Intelligence.

The other two centres have to do primarily with the etheric body and with the astral plane. The throat centre synthesises the entire personality life, and is definitely connected with the mental plane,—the three planes, and the two higher planes, and the three centres with the two other centres, the heart and head. Yet, we must not forget that the centre at the base of the spine is also a synthesiser, as would normally be expected, if it is recognised that the lowest plane of all manifestation is the point of deepest reflection. This lowest centre, by synthesising the fire of kundalini and the pranic fires, eventually blends and merges with the fire of mind, and later with the fire of Spirit, producing thus consummation.

We must disabuse our minds of the idea that these centres are *physical things.* They are whirlpools of force that swirl etheric, astral and mental matter into activity of some kind. Because the action is rotary, the result produced in matter is a circular effect that can be seen by the clairvoyant as fiery wheels situated:

1. In the region of the spine, the lowest part.
2. Between the ribs, just below the diaphragm.

[73] Bible. Deut. IV, 24; Hebrews XII, 29.

3. In the region of the left breast.
4. In the centre of the throat.
5. Just above the top of the head.

I would like to describe these centres in greater detail, dealing with them as seen in etheric matter, and basing what I say upon a similar statement by Mr. C. W. Leadbeater in *"Inner Life," Vol. I, page 447-460.* We will note the colours and petals:

1. The base of the spine, four petals. These petals are in the shape of a cross, and radiate with orange fire.
2. The solar plexus, ten petals rosy color with admixture of green.
3. The heart centre, twelve petals glowing golden.
4. The throat centre, sixteen petals of a silvery blue, with blue predominating.
5. The head centre in its twofold divisions:
   a. Between the eyebrows, consisting of ninety-six petals, one-half of the lotus being rose and yellow, and the other half blue and purple.
   b. The very top of the head. A centre consisting of twelve major petals of white and gold, and nine hundred and sixty secondary petals arranged around the central twelve. This makes a total of ten hundred and sixty-eight petals in the two head centres (making the one centre) or three hundred and fifty-six triplicities. All these figures have an occult significance.

Just as the Monad is the sumtotal of all the three aspects, and of the seven principles of man, so is the head centre a replica of this, and has within its sphere of influence seven other centres with itself for synthesis. These seven centres are likewise divided into the three major and the four minor centres, with their union and consummation seen in the gorgeous centre surmounting and enveloping them all. There are also three physical centres, called

a. The alta major centre,
b. The pineal gland,
c. The pituitary body,

with four lesser centres. These four lesser centres are blended in that centre which we call the alta major centre and need not concern us. I would here also point out that there is a close connection:

a. Between the alta major centre and the throat centre.
b. Between the heart centre and the pituitary body.
c. Between the head centre and the pineal gland.

It would repay the student to contemplate the interesting succession of triangles that are to be found and the way in which they must be linked by the progression of the fire before that fire can perfectly vivify them, and thence pass on to other transmutations. We might enumerate some of these triangles, bearing always in mind that according to the ray so will proceed the geomet rising of the Monad, and according to the ray so will the points be touched in ordered sequence. Herein lies one of the secrets of initiation, and herein is found some of the dangers entailed in a too quick publication of information concerning the rays.

1. *The pranic triangle.*
   a. The shoulder centre.
   b. The centre near the diaphragm.
   c. The spleen.
2. *Man controlled from the astral plane.*
   a. The base of the spine.
   b. The solar plexus.
   c. The heart.
3. *Man controlled from the mental plane.*
   a. The base of the spine.
   b. The heart.
   c. The throat.

4. *Man partially controlled by the Ego, advanced man.*

   a. The heart.
   b. The throat.
   c. The head, i.e., the four lesser centres and their synthesis, the alta centre.

5. *Spiritual man to the third Initiation.*

   a. The heart.
   b. The throat.
   c. The seven head centres.

6. *Spiritual man to the fifth Initiation*

   a. The heart.
   b. The seven head centres.
   c. The two many-petalled lotuses.

All these different periods show different triangular radiances. We must not infer from this that when the fire is centred in one triangle it is not demonstrating in others. Once the fire has free passage along any triangle it flames continuously, but always there is one triangle more radiant and luminous than the others, and it is from these glowing triangles of light, issuing from wheels and vortices of fire that the clairvoyant and the teachers of the race can appraise a man's position in the scheme of things, and judge of his attainment. At the culmination of life experience, and when man has reached his goal, each triangle is a radiant path of fire, and each centre a wheel of living fiery force rotating at terrific speed; the centre at this stage not only rotates in a specific direction, but literally turns upon itself, forming a living flaming iridescent globe of pure fire, and holding within it a certain geometrical shape, yet withal vibrating so rapidly that the eye can scarcely follow it. Above all, at the top of the head will be seen a fiery display that seems to put all the other centres into insignificance; from the heart of this many-petalled lotus issues a flame of fire with the basic hue of a man's ray. This flame

mounts upward and seems to attract downward a sheet of electric light, which is the downflow from the spirit on the highest plane. This marks the blending of the fires and the deliverance of man from the trammels of matter.

We might now note that the evolution of these centres of force can be portrayed, not only in words, but under the same five symbols that have so often a cosmic interpretation.

1. *The circle.* At this stage the centre is seen simply as a saucer-like depression (as Mr. C. W. Leadbeater expresses it) of dimly glowing fire, a fire diffused throughout but of no real intensity. The wheel rotates slowly, but so slowly as to be almost inappreciable. This corresponds to the little developed stage, and to the early Lemurian root-race, and to that period wherein man was simply animal; all that was being formed was a field for the appearance of the spark of mind.

2. *The circle with the point in the centre.* The centre is here seen with a point of glowing fire in the middle of the saucer-like depression, and the rotation becomes more rapid. This corresponds to the stage wherein mind is beginning to be felt and thus to later Lemurian days.

3. *The divided circle.* At this stage the point of light in the centre of the vortex of fire is becoming more active; rotary motion causes it to burn more brightly, and to cast off rays of fire in two directions, which appear to split the vortex into two; the motion is much accelerated, and the dividing flame in the vortex shoots back and forth, stimulating the glow of the centre itself, till a much greater point of radiance is achieved. This corresponds to Atlantean days.

4. *The circle divided into four.* We come now to the point where the centre is exceedingly active, with the cross within its periphery rotating as well as the wheel itself, and causing an effect of great beauty and activity. The man has reached a stage of very high development

mentally, corresponding to the fifth root-race, or to the fifth round in the larger cycle; he is conscious of two activities within himself, symbolised by the rotating wheel and the inner rotating cross. He is sensing the spiritual, though actively functioning in the personal life, and the development has reached a point wherein he is nearing the Probationary Path.

5. *The swastika.* At this stage the centre becomes fourth-dimensional; the inner rotating cross begins to turn upon its axis, and to drive the flaming periphery to all sides so that the centre is better described as a sphere of fire than as a wheel. It marks the stage of the Path in its two divisions, for the process of producing the effect described covers the whole period of the Path. At the close, the centres are seen as globes of radiant fire with the spokes of the wheel (or the evolution of the cross from the point in the centre) merging and blending into a "fire that burneth up the whole."

A brief sentence has its place here owing to its relation to this subject. Another sentence is also added here, which, if meditated upon, will prove of real value and will have a definite effect upon one of the centres, which centre it is for the student himself to find out.

These two sentences are as follows:

I. "The secret of the Fire lies hid in the second letter of the Sacred Word. The mystery of life is concealed within the heart. When the lower point vibrates, when the Sacred Triangle glows, when the point, the middle centre, and the apex likewise burns, then the two triangles—the greater and the lesser—merge with one flame which burneth up the whole."

"The fire within the lesser fire findeth its progress much impelled when the circle of the moving and the unmoving, of the lesser wheel within the greater wheel that moveth not in Time, findeth a twofold outlet; it then shineth with the glory of the twofold One and of His sixfold brother. Fohat rusheth through space. He searcheth for his comple-

ment. The breath of the unmoving one, and the fire of the One Who seeth the whole from the beginning rush to meet each other, and the unmoving becomes the sphere of activity."

We take up our second point in the consideration of the centres:

2. *The centres in connection with the Rays.*

This will give us a large range of subject to be dealt with, and much food for thought, surmise and wise conjecture. All that is here stated is given simply as basic or foundation facts, upon which may be erected a structure of conjecture, and of logical reasoning, employing the imagination, and thereby effecting two things:

These are an ability to expand our mental concept and to build the antaskarana, or that bridge which all who seek to function in the buddhic vehicle must build between higher and lower mind; hence the necessity for the use of the imagination (which is the astral equivalent to mental discrimination), and its ultimate transmutation into intuition.

All teachers, who have taken pupils in hand for training, and who seek to use them in world service, follow the method of imparting a fact (oft veiled in words and blinded by symbol) and then of leaving the pupil to follow his own deductions. Discrimination is thereby developed, and discrimination is the main method whereby the Spirit effects its liberation from the trammels of matter, and discerns between illusion and that which is veiled by it.

Not much can be here imparted, as the subject, if dealt with at all fully, would convey too much information to those liable to misuse it. As we know, the evolution of the centres is a slow and gradual thing, and proceeds in ordered cycles varying according to the ray of a man's Monad.

The life of the Pilgrim can be, for purposes of discussion, divided into three main periods:

1. That period wherein he is under the influence of the Personality Ray.
2. That wherein he comes under the Ray of the Ego.
3. That wherein the Monadic Ray holds sway.

The first period is by far the longest, and covers the vast progression of the centuries wherein the activity aspect of the threefold self is being developed. Life after life slips away during which the aspect of manas or mind is being slowly wrought out, and the human being comes more and more under the control of his intellect, operating through his physical brain. This might be looked upon as corresponding to the period of the first solar system, wherein the third aspect logoic, that of Brahma, Mind, or Intelligence, was being brought to the point of achievement.[74] Then the second aspect began in

[74] "When the last cycle of man-bearing has been completed by that last fecund earth; and humanity has reached in a mass the stage of Buddhahood and passed out of the objective existence into the mystery of Nirvana—then "strikes the hour"; the seen becomes the unseen, the concrete resumes its pre-cyclic state of atomic distribution.

But the dead worlds left behind the onsweeping impulse do not continue dead. Motion is the eternal order of things and affinity or attraction its handmaid of all works. The thrill of life will again re-unite the atom, and it will stir again in the inert planet when the time comes. Though all its forces have remained statu quo and are now asleep, yet little by little it will—when the hour re-strikes—gather for a new cycle of man-bearing maternity, and give birth to something still higher as moral and physical types than during the preceding manvantara. And its "cosmic atoms already in a differentiated state" (differing—in the producing force in the mechanical sense of motions and effects) remain statu quo as well as globes and everything else in the process of formation." Such is the "hypothesis fully in accordance with (your) (my) note." For, as planetary development is as progressive as human or race evolution, the hour of the Pralaya's coming catches the series of worlds at successive stages of evolution; (i.e.) each has attained to some one of the periods of evolutionary progress—each stops there, until the outward impulse of the next manvantara sets it going from that very point—like a stopped time-piece re-wound. Therefore, I have used the word "differentiated."

At the coming of the Pralaya no human, animal, or even vegetable entity will be alive to see it, but there will be the earths or globes with their mineral kingdoms; and all these planets will be physically disintegrated in the pralaya, yet not destroyed; for they have their places in the sequence of evolution and their "privations" coming again out of the subjective, they will find the exact point from which they have to move on around

this present solar system to be blended with, and wrought out through it. Centuries go by and the man becomes ever more actively intelligent, and the field of his life more suitable for the coming in of this second aspect. The correspondence lies in similitude and not in detail as seen in time and space. It covers the period of the first three triangles dealt with earlier. We must not forget that, for the sake of clarity, we are here differentiating between the different aspects, and considering their separated development, a thing only permissible in time and space or during the evolutionary process, but not permissible from the standpoint of the Eternal Now, and from the Unity of the All-Self. The Vishnu or the Love-Wisdom aspect is latent in the Self, and is part of the monadic content, but the Brahma aspect, the Activity-Intelligence aspect precedes its manifestation in time. The Tabernacle in the Wilderness preceded the building of the Temple of Solomon; the kernel of wheat has to lie in the darkness of mother Earth before the golden perfected ear can be seen, and the Lotus has to cast its roots down into the mud before the beauty of the blossom can be produced.

The second period, wherein the egoic ray holds sway, is not so long comparatively; it covers the period wherein the fourth and fifth triangles are being vivified, and marks the lives wherein the man throws his forces on the side of evolution, disciplines his life, steps upon the Probationary Path, and continues up to the third Initiation. Under the régime of the Personality Ray, the man proceeds upon the five Rays to work consciously with Mind, the sixth sense, passing first upon the four minor Rays and eventually upon the third. He works

the chain of "manifested forms." This, as you know, is repeated endlessly throughout Eternity. Each man of us has gone this ceaseless round, and will repeat it forever and ever. The deviation of each one's course, and his rate of progress from Nirvana to Nirvana is governed by causes which he himself creates out of the exigencies in which he finds himself entangled."—From *The Mahatma Letters* to A. P. Sinnett, p. 67.

upon the third Ray, or that of active Intelligence, and from thence proceeds to one of the subrays of the two other major Rays, if the third is not his egoic Ray.

Enquiry might naturally arise as to whether the egoic ray is necessarily one of the three major rays, and if Initiates and Masters are not to be found upon some of the rays of mind, the minor four.

The answer lies here: The egoic ray can always be one of the seven, but we need to remember that, in this astral-buddhic solar system, wherein love and wisdom are being brought into objectivity, the bulk of the monads are on the love-wisdom ray. The fact, therefore, of its being the synthetic ray has a vast significance. This is the system of the SON, whose name is Love. This is the divine incarnation of Vishnu. The Dragon of Wisdom is in manifestation, and He brings into incarnation those cosmic Entities who are in essence identical with Himself. After the third Initiation all human beings find themselves on their monadic ray, on one of the three major rays, and the fact that Masters and Initiates are found on all the rays is due to the following two factors:

First. Each major ray has its subrays, which correspond to all the seven.

Second. Many of the guides of the race transfer from one ray to another as They are needed, and as the work may require. When one of the Masters or Initiates is transferred it causes a complete re-adjustment.

When a Master likewise leaves the hierarchy of our Planet to take up work elsewhere, it frequently necessitates a complete re-organisation, and a fresh admission of members into the great White Lodge. These facts have been but little realised. We might here also take the opportunity to point out that we are not dealing with earth conditions when we consider the Rays, nor are we only concerned with the evolution of the Monads upon this planet, but are equally concerned with the solar

system in which our earth holds a necessary but not supreme place. The earth is an organism within a greater one, and this fact needs wider recognition. The sons of men upon this planet so often view the whole system as if the earth were in the position of the sun, the centre of the solar organism.

Under the régime of the Ego, the ray upon which the ego can be found holds sway. This ray is simply a direct reflection of the monad, and is dependent upon that aspect of the spiritual triad which for the man is at any particular time the line of least resistance. By that we must understand that sometimes the ray will have for its centre of force the atmic aspect, sometimes the buddhic, and at other times the manasic aspect. Though the triad is threefold, yet its egoic outposts (if one may so express it) will be either definitely atmic, or predominantly buddhic or manasic. Here again I would draw attention to the fact that this triple demonstration can be seen under three forms, making in all a ninefold choice of rays for the Ego:

Atmic aspect.
1. atmic—atmic
2. atmic—buddhic
3. atmic—manasic.

Buddhic aspect.
1. buddhic—atmic
2. buddhic—buddhic
3. buddhic—manasic.

Manasic aspect.
1. manasic—atmic
2. manasic—buddhic
3. manasic—manasic.

This literally means that the three major rays can each be subdivided (in connection with the Ego) into three divisions. This fact is also little appreciated.

The third period, wherein the monadic ray makes itself felt on the physical plane, is by far the shortest, and covers the period in which the sixth triangle holds sway. It marks the period of achievement, of liberation, and therefore, although it is the shortest period when viewed from below upward, it is the period of comparative permanence when viewed from the plane of the Monad. It covers the totality of time remaining in the one hundred years of Brahma, or the remainder of the process of manifestation.

When we study, therefore, the sets of triangles earlier referred to and the periods of ray dominance, we will find much room for thought. Let me here point out, however, that the six groups of triangles are in all but five if we eliminate the pranic triangle which has to do with matter itself and is not counted any more than the dense physical is counted a principle. Therefore we have:

a. Two triangles brought to vivification by the personality ray.

b. Two triangles brought to vivification by the egoic ray.

c. The synthesising triangle of the Monad.

We must, nevertheless, recollect that the complexity is increased by the fact that *the personality triangles will be brought to full activity according to the ray of the Monad or Spirit.* Therefore, no hard or fast rule can be laid down about development. The egoic triangles are dependent largely upon the reflection in the personality of the spiritual life force. They are the midway point, just as the causal or egoic body is the transmitting point (when sufficiently equipped and built) between the higher and the lower.

The permanent atoms are enclosed within the periphery of the causal body, yet that relatively permanent body is built and enlarged, expanded and wrought into

a central receiving and transmitting station (using inadequate words to convey an occult idea) by the direct action of the centres, and *of the centres above all.* Just as it was spiritual force, or the will aspect, that built the solar system, so it is the same force in the man that builds the causal body. By the bringing together of spirit and matter (Father-Mother) in the macrocosm, and their union through the action of the will, the objective solar system, or the Son, was produced—that Son of desire, Whose characteristic is love, and Whose nature is buddhi or spiritual wisdom. By the bringing together (in microcosm) of Spirit and matter, and their coherence by means of form (or the spiritual will) that objective system, the causal body, is being produced; it is the product of transmuted desire, whose characteristic (when fully demonstrated) will be love, the expression eventually on the physical plane of buddhi. The causal body is but the sheath of the Ego. The solar system is but the sheath of the Son. In both the greater and the lesser systems, force centres exist which are productive of objectivity. The centres in the human being are reflections in the three worlds of those higher force centres.

Before taking up the subject of kundalini and the centres, it would be well to extend the information given above, from its prime significance for man, as that which concerns himself, to the solar system, the macrocosm, and to the cosmos. What can be predicated of the microcosm is naturally true of the macrocosm and of the cosmos. It will not be possible to give the systemic triangles, for the information would have to be so blended that, except for those who have occult knowledge and the intuition developed, it would be practically useless intellectually, but certain things may be pointed out in this connection that may be of interest.

The Solar System. We might briefly look at this from

the standpoint of the centres of the Heavenly Men and of the Grand Man of the Heavens, the Logos.

a. The Heavenly Men. As we well know, the Heavenly Men, in Themselves, embody centres just as does a human being, and on Their Own plane these centres of force can be found. Again we need to recollect that these centres of force on cosmic levels, and in manifestation in the objective system, demonstrate as the great force centres of which any particular group of adepts and Their pupils are the exponents. Every group of Masters and all the human beings incarnate or discarnate —who are held within the periphery of Their consciousness—are centres of force of some particular kind or quality. This is a fact generally recognised, but students should be urged to link up this fact with the information imparted on the centres of the human being, and see if much is not thereby learnt. These centres of force will demonstrate on etheric levels and on the subtler planes just as they do in a man, and they will be vivified as are the human centres by planetary kundalini, progressing in the desired triangles.

Two hints can here be given for thoughtful consideration. In connection with one of the Heavenly Men (which one cannot at this juncture be pointed out) we have one triangle of force to be seen in the following three centres:

a. The force centre of which the Manu, and His group, are the expression.
b. The centre of which the Bodhisattva or the Christ and His adherents are the focal point.
c. The centre of which the Mahachohan and his followers are the exponents.

These three groups form the three centres in one great triangle—a triangle which is not yet in complete vivification at this stage of evolutionary development.

Another triangle in connection with our own planetary Logos is that formed by the seven Kumaras—the four exoteric Kumaras corresponding to the four minor head centres, and the three esoteric Kumaras corresponding to the three major head centres.[75, 76].

The second hint I seek to give, lies in the triangle formed by the Earth, Mars and Mercury. In connection with this triangle, the analogy lies in the fact that Mercury and the centre at the base of the spine in the human being are closely allied. Mercury demonstrates kundalini in intelligent activity, while Mars demonstrates kundalini latent. The truth lies hid in their two astrological symbols. In transmutation and planetary geometrising, the secret may be revealed.

b. The Grand Man of the Heavens. As again we know, the seven Heavenly Men are the seven centres in the body of the Logos, bearing to Him a relationship identical with that borne by the Masters and Their affiliated groups, to some planetary Logos. Systematic kundalini goes forward to the vivification of these centres, and at this stage of development certain centres are more closely allied than others. Just as in connection with our planetary Logos, the three etheric planets of our chain—Earth, Mercury and Mars [77]—form a triangle of rare importance, so it may be here said that at the present point in evolution of the logoic centres, Venus, Earth and Saturn form one triangle of great interest. It is a triangle that is at this time undergoing vivification

[75] There are seven Kumaras connected with our planetary evolution, of Whom four are exoteric; the four exoteric have vehicles in etheric matter; three Kurmaras are esoteric and have their vehicles in subtler matters still.

Sanat Kumara, The Lord of the world, is the representative on earth of the specialized force of the planetary Logos; the other six Kumaras transmit energy from the other six planetary schemes.

[76] S. D., I, 186-189.

[77] The chains of any planetary scheme are frequently called by the names of the seven sacred planets, making the study of the Law of Correspondences easier; similarly, the globes of any chain are called by planetary names, as is the case here. There are planetary schemes called Mars and Mercury.

through the action of kundalini; it is consequently increasing the vibratory capacity of the centres, which are becoming slowly fourth-dimensional. It is not yet permissible to point out others of the great triangles, but as regards the centres, we may here give two hints:

First. *Venus* corresponds to the heart centre in the body logoic, and has an inter-relationship therefore with all the other centres in the solar system wherein the heart aspect is the one of greater prominence.

Second. *Saturn* corresponds to the throat centre, or to the creative activity of the third aspect.

As evolution proceeds, the other centres attain a more pronounced vibration and the fire (circulating triangularly) will bring them into greater prominence; the two above mentioned, however, are of prime importance at this time. These two, with the lesser triangle of our chain, constitute the focal point of energy *viewed from our planetary standpoint.*

In addition to these some hints in connection with the microcosmic and macrocosmic centres, we might here give the cosmic correspondences at which it is possible to hint.

The Cosmos. Our solar system, with the Pleiades and one of the stars of the Great Bear, form a cosmic triangle, or an aggregation of three centres in the Body of HIM OF WHOM NAUGHT MAY BE SAID. The seven stars in the constellation of the Great Bear are the correspondences to the seven head centres in the body of that Being, greater than our Logos. Again, two other systems, when allied with the solar system and the Pleiades, make a lower quaternary which are eventually synthesised into the seven head centres in much the same way as in the human being after the fourth initiation.

1. The base of the spine.
2. The solar plexus.
3. The heart.
4. The throat.

The sevenfold head centre in its turn finds ultimate expression in the gorgeous twofold centre above the top of the head and surrounding it. Equally so, beyond the above named constellations is still another cosmic centre. The name of this centre is one of the secrets of the final initiation, the seventh. These are the only correspondences that may as yet be imparted. What lies beyond the solar ring-pass-not may be of intellectual interest,[78] but, for the purposes of microcosmic evolution it is a matter of no vast import.

3. *The Centres and Kundalini.*

As stated, it is not possible to impart much about kundalini, or the serpent fire. It might be of value, however, briefly to enumerate what has been said:

a. Kundalini lies at the base of the spine, and, in the normal average man, its main function is the vitalisation of the body.

b. Kundalini makes three at-one-ments during the period of evolution:
   1. With the radiatory fires of the body or prana at a point between the shoulder blades.
   2. With the fires of mind at a point at the very top of the spine, in the centre of the back part of the throat.
   3. With the fire of Spirit at the point where these two united fires of matter and of mind issue from the top of the head.

c. Each of the three channels within the spinal column have for specific purpose the blending of these threefold fires. We need to bear in mind that the

[78] S. D., I, 545, 726; II, 581, 582, 654.

fires *circulate,* and that, at the moment of achievement, every triangle in the body is vivified, every centre is fully functioning, and a threefold path of fire can be seen extending the entire length of the backbone.

d. When kundalini has blended with the pranic fire, the centres become three-dimensional. When it blends with mind or solar fire and the two fires are perfectly united, the centres become fourth-dimensional. When it blends with the electric fire of pure Spirit after the third Initiation, they take on two more dimensions.

e. Kundalini, as it is aroused, steadily increases the vibratory action, not only of the centres, but of every atom of matter in all the bodies—etheric, astral and mental. This quickening of activity has a dual effect of great interest:

1. It causes the elimination of all matter that is coarse and unsuitable, and casts it off in exactly the same way as a rapidly rotating wheel casts off or rejects from its surface.
2. It sweeps into its sphere of influence matter that is keyed to its own vibration, and builds it into its vibratory content. This is but a reflection of the action of the Logos in sweeping into differentiation the matter of the solar system. Kundalini is likewise the fire or force of matter, and therefore the life of the third Logos.

f. Kundalini has two effects upon the etheric web, as it is called.

1. By its gradually increasing action it purifies that etheric form and cleanses it from "dross," as the Christian expresses it.
2. Eventually, after the two fires of matter and the fire of mind have begun to blend (a slow and gradual process), the web itself is de-

stroyed, and by the time the third Initiation is reached, the man should have continuity of consciousness. This is so unless for certain work and for certain specific ends, the man consciously and willingly foregoes the burning of the web, a thing which can be brought about by the conscious action of the will.

4. *The Centres and the Senses, Normal and Supernormal.*

Before at all dealing with the centres and their relationship to the senses, it will be necessary first of all to point out certain facts of interest in connection with those senses,[79] and so clear the ground for further information.

[79] The seven senses or the avenues of perception.—S. D., I, 489, 490, The third or Indriya Creation.—S. D., III, 567.

Indriya—The control of the senses in yoga practice. These are the 10 external agents; the 5 senses which are used for perception are called 'Jnana-indriya' and the 5 used for action 'karma-indriya.'—Theosophical Glossary.

"Jnana-indríyas"—literally knowledge-senses . . . by which knowledge is obtained. . . . They are the avenues inward.

"Karma-indriyas"—literally action senses . . . those producing action. They are the avenues outwards.—*Study in Consciousness,* pp. 166-167.

1. Sensation is latent in every atom of substance.—S. D., II, 710.
2. The Sun is the heart of the system and sensation emanates from there. It is due to solar radiation.—S. D., I, 590, 662.
3. Knowledge is the end of sense.—S. D., I, 300.
4. There is a double set of senses, spiritual and material.—S. D., I, 582; S. D., II, 307, 308.
   This finds its reflection in the double set of physical senses noted in defining the indriyas.
5. The senses might be enumerated as follows: S. D., I, 583 and note 123; S. D., II, 600, 674, 675, 676.
6. The elements are the progenitors of the senses. . . .—S. D., II, 112, 113.

a. Aether	Hearing	Sound	Atmic plane
b. Air	Touch	Sound, touch	Buddhic plane
c. Fire	Sight	Sound, touch, sight	Mental plane
d. Water	Taste	Sound, touch, sight, taste	Astral plane
e. Earth	Smell	Sound, touch, taste, sight, smell	Physical plane

7. Every sense pervades every other sense. . . .—S. D., III, 569.
   There is no universal order.
   All are on all planes.—S. D., III, 550.
8. The senses correspond with every other septenate in nature.
   See S. D., III, 448. Compare S. D., III, 497.
   Practical reading. . . .—S. D., I, 288

What are the senses? How many are there? And what is their connection with the indwelling Man, the Thinker, the Divine Manasaputra? These are questions of vital moment, and in their due comprehension comes the ability wisely to follow the path of knowledge.

The senses might be defined as those organs whereby man becomes aware of his surroundings. We should perhaps express them not so much as organs (for after all, an organ is a material form, existent for a purpose) but as media whereby the Thinker comes in contact with his environment. They are the means whereby he makes investigation on the plane of the gross physical, for instance; the means whereby he buys his experience, whereby he discovers that which he requires to know, whereby he becomes aware, and whereby he expands his consciousness. We are dealing here with the five senses as used by the human being. In the animal these five senses exist but, as the thinking correlating faculty is lacking, as the "relation between" the self and the not-self is but little developed, we will not concern ourselves with them at this juncture. The senses in the animal kingdom are *group faculty* and demonstrate as racial instinct. The senses in man are his individual asset, and demonstrate:

a. As the separate realisation of self-consciousness.
b. As ability to assert that individualism.
c. As a valuable means to self-conscious evolution.
d. As a source of knowledge.
e. As the transmuting faculty towards the close of life in the three worlds.

As we know, the senses are five in number and in order of development are as follows:

a. Hearing.
b. Touch.
c. Sight.
d. Taste.
e. Smell.

Each of these five senses has a definite connection with one or other plane, and has also a correspondence on all planes.

Let us first take up each of these senses, point out some interesting facts in connection with them, and suggest their subplane correspondence.

PLANE	SENSE
1. Physical	Hearing.
2. Astral	Touch or feeling.
3. Mental	Sight.
4. Buddhic	Taste.
5. Atmic	Smell.

In the two lower planes in the three worlds—the astral and the physical—the five subplanes of human endeavor are the five highest. The two lowest subplanes, the sixth and seventh, are what we might express as "below the threshold," and concern forms of life beneath the human altogether. We have a corroborating analogy in the fact that the two earliest root-races in this round are not definitely human, and that it is the third root-race which is really human for the first time. Counting, therefore, from the bottom upwards it is only the third subplane on the physical and the astral planes which mark the commencement of human effort, leaving five subplanes to be subdued. On the mental plane the five lower subplanes have to be subjugated during purely human evolution. When the consciousness is centred on the fifth subplane (counting from below upwards) then the planes of abstraction—from the standpoint of man in the three worlds—supervene the two subplanes of synthesis, demonstrating through the synthesis of the five senses. In the evolution of the Heavenly Man we have exactly the same thing. The five planes of endeavour, the five lower planes of the solar system, and the two higher planes of abstraction, the spiritual or monadic and the divine, or logoic.

MICROCOSMIC SENSORY EVOLUTION

Plane				
Physical ...	1. Hearing	5th	gaseous	
	2. Touch, feeling	4th	first etheric	
	3. Sight	3rd	super-etheric	
	4. Taste	2nd	sub-atomic	
	5. Smell	1st	atomic	
Astral	1. Clairaudience	5th		
	2. Psychometry	4th		
	3. Clairvoyance	3rd		
	4. Imagination	2nd		
	5. Emotional idealism	1st		
Mental	1. Higher clairaudience	7th		
	2. Planetary psychometry	6th		FORM
	3. Higher clairvoyance	5th		
	4. Discrimination	4th		
	5. Spiritual discernment	3rd		
	Response to group vibration	2nd		FORMLESS
	Spiritual telepathy	1st		
Buddhic	1. Comprehension	7th		
	2. Healing	6th		
	3. Divine vision	5th		
	4. Intuition	4th		
	5. Idealism	3rd		
Atmic	1. Beatitude	7th		
	2. Active service	6th		
	3. Realisation	5th		
	4. Perfection	4th		
	5. All knowledge	3rd		

It can be noted that we have not summed up the two planes of abstraction on the atmic and the buddhic planes, the reason being that they mark a degree of realisation which is the property of initiates of higher degree

than that of the adept, and which is beyond the concept of the evolving human unit, for whom this treatise is written.

We might here, for the sake of clarity, tabulate the five different aspects of the five senses on the five planes, so that their correspondences may be readily visualised, using the above table as the basis:

a. The First Sense.....Hearing.

1. Physical hearing.
2. Clairaudience.
3. Higher clairaudience.
4. Comprehension (of four sounds)
5. Beatitude.

b. The Second Sense....Touch or feeling.

1. Physical touch.
2. Psychometry.
3. Planetary psychometry.
4. Healing.
5. Active service.

c. The Third Sense.....Sight.

1. Physical sight.
2. Clairvoyance.
3. Higher clairvoyance.
4. Divine vision.
5. Realisation.

d. Fourth Sense.....Taste.

1. Physical taste.
2. Imagination.
3. Discrimination.
4. Intuition.
5. Perfection.

e. The Fifth Sense.....Smell.

1. Physical smell.
2. Emotional idealism.
3. Spiritual discernment.
4. Idealism.
5. All knowledge.

Let us now proceed to take up each of these senses in detail:

a. Hearing. This, very appropriately, is the first sense to be manifested; the first aspect of manifestation is that of sound, and necessarily therefore we would expect sound to be the first thing noticed by man on the physical plane, the plane of densest manifestation, and of the most marked effects of sound, regarding it as a creating factor. Pre-eminently the physical plane is the plane of hearing and hence the sense ascribed to the lowest plane of evolution, and of each of the five planes. On this seventh or lowest plane man has to come to full cognisance of the effect of the Sacred Word as it is in process of sounding forth. As it reverberates throughout the system, it drives matter into its appointed place, and on the physical plane finds its point of deepest materiality and of most concrete demonstration. The key for man to discover and turn, concerns itself with the revealing of the mystery of:

a. His own sound.
b. His brother's sound.
c. His group sound.
d. The sound of that one of the Heavenly Men with whom he is connected.
e. The sound of the Logos, or the sound of nature; of the solar system, of the Grand Man of the Heavens.

Therefore, we note that on the physical plane a man has to find his own note, finding it in spite of the density of the form.

a. On the physical plane he finds his own note.
b. On the astral plane he finds his brother's note; through identity of emotion he comes to the recognition of his brother's identity.

c. On the mental plane he begins to find his group note.

d. On the buddhic plane, or the plane of wisdom, he begins to find the note of his planetary Logos.

e. On the atmic, or spiritual, plane the note logoic begins to sound *within* his consciousness.

I am differentiating thus for the sake of clarity. In evolution itself, due to the parallelism of nature, the distinctions are not so sharply made, and a man's ray, point of development, the work earlier accomplished, his temporary limitations, and other causes create a seeming confusion, but in the great scheme as seen from above downwards, the work proceeds as described.

Hearing on the astral plane is commonly called clair-audience, and means the ability to hear the sounds of the astral plane. It is a faculty that demonstrates throughout the entire astral body, and a man hears all over his vehicle and not only through the specialised organs, the ears, the product of physical plane action and reaction. This would necessarily be so, owing to the fluidic nature of the astral body. Man on the physical plane hears at the same time a certain range of sounds, and only a small and particular gamut of vibrations impinges upon his ears. There are many of the lesser sounds of nature which entirely escape him, while the major group sounds are not differentiated at all. As evolution proceeds and the inner sense of hearing becomes acute, these other physical plane sounds will likewise swing into his ken, and he will be acutely conscious of all sounds on the astral, and the physical plane—a thing, which if possible now, would result in the shattering of the body. If the note of nature, for instance, were to strike but once upon the ear of a man (a note made up of the totality of vibrations produced by all dense material forms) his physical body would be completely disrupted.

He is not ready yet for such a happening; the inner ear is not duly prepared. Only when the threefold hearing is consummated will completed hearing on the physical plane be likewise permitted.

Hearing on the mental plane is simply an extension of the faculty of differentiating sound. The hearing dealt with on all these planes is the hearing that has to do with the form, that concerns the vibration of matter, and that is occupied with the not-self. It has not to do with the psyche, or the telepathic communication that proceeds from mind to mind, but with the sound of the form or that power whereby one separated unit of consciousness is aware of another unit who is not himself. Bear this carefully in mind. When the extension of hearing becomes such that it concerns the psyche, then we call it telepathy or that wordless communication that is the synthesis of hearing on all the three lower planes and which is known by the Ego in the causal body on the formless levels of the mental plane.

On the buddhic plane, hearing (now of the synthetic quality called telepathy) demonstrates as complete comprehension, for it has involved two things:

1. A knowledge and recognition of individual sound,
2. A similar knowledge of group sound,

and their complete unification. This causes the most perfect comprehension, and is the secret of the Master's power.

On the atmic plane this perfected hearing is seen as beatitude. Sound, the basis of existence; sound, the method of being; sound, the final unifier; sound therefore realised as the *raison d'être,* as the method of evolution, and therefore as beatitude.[80]

[80] . . . "the chief agency by which Nature's wheel is moved in a phenomenal direction is *sound.* Sound is the first aspect of the manifested pentagon since it is a property of ether called Akas and as I already said Vedic recitation is the highest Yagnam containing in itself all minor

b. Touching. In taking up the subject of the second sense, *that of touch,* we must note that this sense is pre-eminently the sense of very great importance in this, the second, solar system—a system of astral-buddhic consciousness.[81] Each of these senses, after having reached a certain point, begins to synthesise with the others in such a way that it is almost impossible to know where one begins and the other ends. *Touch* is that innate recognition of contact through the exercise of manas or mind in a threefold manner:

As recognition.
As memory.
As anticipation.

Each of the five senses, when coupled with manas, develops within the subject a concept embodying the past, the present and the future. Therefore when a man is very highly evolved, has transcended time (as known in the three worlds), and can therefore look at the three lower planes from the standpoint of the Eternal Now, he has superseded the senses by full active consciousness. He *knows,* and needs not the senses to guide him any longer to knowledge. But in time, and in the three worlds, each sense on each plane is employed to convey to the Thinker some aspect of the not-self, and by the aid

Yagnams and tending to preserve the manifested pentagon in the proper order. In the opinion of our old philosophers sound or speech is next to thought the highest karmic agent used by man.

Of the various karmic agencies wielded by man in the way of moulding himself and surroundings, sound or speech is the most important, for, to speak is to work in ether which of course rules the lower quaternary of elements, air, fire, water and earth. Human sound or language contains therefore all the elements required to move the different classes of Devas and those elements are of course the vowels and the consonants. The details of the philosophy of sound in its relation to the devas who preside over the subtle world, belong to the domain of true Mantra Sastra which of course is in the hands of the knowers.''—*Some Thoughts on the Gita,* p. 72.

[81] Astral-buddhic consciousness is the term applied to the basic consciousness in our solar system. It is characterised by emotion, by feeling, sensation, which have eventually to be transmuted into intuition, spiritual perception and unity.

of mind, the Thinker can then adjust his relationship thereto.

Hearing gives him an idea of relative direction, and enables a man to fix his place in the scheme, and to locate himself.

Touch gives him an idea of relative quantity and enables him to fix his relative value as regards other bodies, extraneous to himself.

Sight gives him an idea of proportion, and enables him to adjust his movements to the movements of others.

Taste gives him an idea of value, and enables him to fix upon that which to him appears best.

Smell gives him an idea of innate quality, and enables him to find that which appeals to him as of the same quality or essence as himself.

In all these definitions it is necessary to bear in mind *that the whole object of the senses is to reveal the not-self, and to enable the Self therefore to differentiate between the real and the unreal.*[82]

[82] Sensations aroused by sense objects are experienced by means of the outer instruments of the Lord of the Body or senses (*Indriya*) which are the pathways through which the Jiva receives worldly experience. These are ten in number, and are of two classes:

a. The five organs of sensation.....*Jnanendriya*

1. The Ear .....Hearing.
2. Skin .....Feeling by touch.
3. Eye .....Sight.
4. Tongue .....Taste.
5. Nose .....Smell.

b. The five organs of action.....*Karmendriya*

1. Mouth .....Speaking.
2. Hands .....Grasping.
3. Legs .....Walking.
4. Anus .....Excretion.
5. Genitals .....Procreation.

The organs of sensation are the reactive response which the Self makes to sensation. The organs of action are those through which effect is given to the Jiva's desires.

"The Indriya or sense is not the physical organ, but the faculty of mind operating through that organ as its instrument. The outward sense organs are the usual means whereby on the physical plane the functions of hearing

In the evolution of the senses, hearing is the first vague something which calls the attention of the apparently blind self

a. To another vibration.
b. To something originating outside of itself.
c. To the concept of externality. When sound is first contacted the consciousness for the first time becomes aware of that which is without.

But all that is grasped by the dormant consciousness (by means of this one sense of hearing) is the fact of something extraneous to itself, and of the direction in which that something lies. This apprehension, in course of time, calls into being another sense, that of touch. The Law of Attraction works, the consciousness moves slowly outwards towards that which is heard; and when contact is made with the not-self it is called touch. This touch conveys other ideas to the groping consciousness, ideas of size, of external texture, and of surface differences; the concept of the Thinker is thus slowly enlarged. He can hear and feel, but as yet knows not enough to correlate nor name. When he succeeds in naming, he has made a big stride forward. We might note here, therefore, that the earliest cosmic symbols are applicable to the senses as well as elsewhere:

The point in the centre—consciousness and the not-self at a stage where sound alone is descriptive.
The divided circle—consciousness aware of the not-self, through a dual recognition.

and so forth are accomplished. But, as they are mere instruments and their power is derived from the mind, a Yogi may accomplish by the mind only all that may be done by means of these physical organs without the use of the latter. . . .

"The three functions of *attention, selection* and *synthesising* the discreet manifold of the senses, are those belonging to that aspect of the mental body, the internal agent, called *Manas.* Just as manas is necessary to the senses, the latter are necessary for manas. . . . Manas is thus the leading indriya, of which the senses are powers."—*Serpent Power,* by Arthur Avalon.

Sight follows on this, the third sense, and the one definitely marking the correlation of ideas, or the relation between; it parallels the coming of Mind, both in time and function. We have hearing, touch or feeling, and then sight. In connection with the correspondence it is to be noted that sight came in with the third root-race in this round, and that the third race saw also the coming in of Mind. The Self and the not-self were immediately correlated, and co-ordinated. Their close partnership became an accomplished fact, and evolution has hastened forward with renewed impetus.

These three major senses (if I might so describe them) are very definitely allied, each with one of the three Logoi:

Hearing—The recognition of the fourfold word, the activity of matter, the third Logos.

Touch—The recognition of the sevenfold Form Builder, the gathering together of forms, their approximation and interrelation, the second Logos. The Law of Attraction between the Self and the not-self begins to work.

Sight—The recognition of totality, the synthesis of all, the realisation of the One in Many, the first Logos. The Law of Synthesis, operating between all forms which the self occupies, and the recognition of the essential unity of all manifestation by the means of sight.

As regards *taste* and *smell*, we might call them minor senses, for they are closely allied to the important sense of touch. They are practically subsidiary to that sense. This second sense, and its connection with this second solar system, should be carefully pondered over. It is predominantly the sense most closely connected with the second Logos. This conveys a hint of much value if duly considered. It is of value to study the extensions of physical plane touch on other planes and to see whither we are led. It is the faculty which enables us to arrive

at the essence by due recognition of the veiling sheath. It enables the Thinker who fully utilises it to put himself *en rapport* with the essence of all selves at all stages, and thereby to aid in the due evolution of the sheath and actively to serve. A Lord of Compassion is one who (by means of touch) feels with, fully comprehends, and realises the manner in which to heal and correct the inadequacies of the not-self and thus actively to serve the plan of evolution. We should study likewise in this connection the value of touch as demonstrated by the healers of the race (those on the Bodhisattva line) [83] and the effect of the Law of Attraction and Repulsion as thus manipulated by them. Students of etymology will have noted that the origin of the word *touch* is somewhat obscure, but probably means to 'draw with quick motion.' Herein lies the whole secret of this objective solar system, and herein will be demonstrated the quickening of vibration by means of touch. Inertia, mobility, rhythm, are the qualities manifested by the not-self. Rhythm, balance, and stable vibration are achieved by means of this very faculty of touch or feeling. Let me illustrate somewhat so as to make the problem somewhat clearer. What results in meditation? By dint of strenuous effort and due attention to rules laid down, the aspirant succeeds in touching matter of a quality rarer than is his usual custom. He contacts his causal body, in time he contacts the matter of the buddhic plane. By means of this touch his own vibration is temporarily and briefly quickened. Fundamentally we are brought back to the subject that we deal with in this treatise. The latent fire of matter attracts to itself that fire, latent in other forms. They touch, and recognition and awareness ensues. The fire of manas burns continuously and is fed by that which is attracted and repulsed. When the two

[83] The line of the Bodhisattva is that of Love-Wisdom, and of the detailed science of the soul; it is the teaching line and the path upon which all must eventually pass.

blend, the stimulation is greatly increased and the ability to touch intensified. The Law of Attraction persists in its work until another fire is attracted and touched, and the threefold merging is completed. Forget not in this connection the mystery of the Rod of Initiation.[84] Later when we consider the subject of the centres and Initiation it must be remembered that we are definitely studying one aspect of this mysterious faculty of touch, the faculty of the second Logos, wielding the law of Attraction.

Let us now finish what may be imparted on the remaining three senses—sight, taste, smell—and then briefly sum up their relationship to the centres, and their mutual action and interaction. That will then leave two more points to be dealt with in this first division of the treatise on cosmic fire, and a summing up. We shall then be in a position to take up that portion of the treatise that deals with the fire of manas and with the development of the manasaputras,[85] both in their totality and likewise individually. This topic is of the most imperative importance as it deals entirely with man, the Ego, the thinker, and shows the cosmic blending of the fires of matter and of mind, and their utilisation by the indwelling Flame.

c. Sight. This sense, as said before, is the paramount correlating sense of the solar system.

Under the Law of Economy man hears. Sound permeates matter and is the basis of its subsequent heterogeneity.

Under the Law of Attraction, man touches and makes contact with that which is brought to his attention

[84] The Initiations spoken of in this Treatise are the major Initiations which bring about those expansions of consciousness which lead to liberation; these are taken in the causal body and from thence reflected into the physical; the Initiate never speaks of them.

[85] *Manasaputras:* These are the Sons of Mind, the individual principle in man, the Ego, the solar Angel, in his own body on the abstract levels of the mental plane.

through sound waves of activity. This leads to a condition of mutual repulsion and attraction between the one who apprehends and that which is apprehended.

Having apprehended and then contacted his eyes are opened and he recognises his place in the whole order under the Law of Synthesis.

Hearing.....Unity
Touch.....Duality
Sight.....Triplicity.

In these three senses the present is summed up for us. The work of evolution is to recognise, utilise, co-ordinate, and dominate the whole till the Self, by means of these three, becomes actively aware of every form, of every vibration, and of every pulsation of the not-self; then, through the arranging power of mind, the objective of the self will be to find the truth, or that centre in the circle of manifestation which is, for the Self, the centre of equilibrium, and the one point where the co-ordination is perfected; then the Self can dissociate itself from every veil, every contact, and every sense. This leads in every manifestation to three types of separation:

Involution. The separation of matter, or the one becoming the many. The senses are developed, and the apparatus is perfected by the Self for the utilisation of matter. This is under the Law of Economy.

Evolution up to the time of the Probationary Path. The merging of Spirit and matter, and the utilisation of the senses in a progressing identification of the Self with all forms from the lowest to those relatively refined. This is under the Law of Attraction.

Evolution on the Path. Again the separation of spirit from matter, its identification with the One, and the ultimate rejection of form. The senses then are synthesised into acquired faculty, and the Self has no

further use for the not-self. It blends with the All-Self. This is under the Law of Synthesis.

If this is borne in mind it leads to a realisation that the separation of the Spirit from the material vehicle involves two aspects of the One great All; herein is seen the work of the Creator, the Preserver and the Destroyer.

In the final perfection of this third sense of sight, the term used is the wholly inadequate one of *realisation*. Let the student study carefully the lowest and highest demonstration of the senses as laid down in the tabulation earlier imparted, and note the occult significance of the expressions used in the summation.

Hearing ..... Beatitude.	This is realised through the not-self.
Touch ..... Service.	The summation of the work of the Self for the not-self.
Sight ..... Realisation.	Recognition of the triplicity needed in manifestation, or the reflex action of the Self and the not-self.
Taste ..... Perfection.	Evolution completed through the utilisation of the not-self and its realised adequacy.
Smell ..... Perfected Knowledge.	The principle of manas in its discriminating activity, perfecting the inter-relation between the Self and the not-self.

This all concerns the perfected, realised Personality.

In all these perfections is seen the *awareness* of the Self, and the graded process of identification, utilisation, manipulation and final rejection of the not-self by that Self who is now consciously aware. He hears the note of nature and that of his monad he recognises their identity, utilises their vibration, and passes rapidly through the three stages of Creator, Preserver and Destroyer.

He *touches* or feels the vibration of the form or not-self in all its various grades, recognises his identity in time and space, and for purposes of existence or being and by means of the three Laws of Economy, Attraction and Synthesis utilises, blends and eventually dissociates himself. He *sees* the threefold evolutionary process and by means of the development of the inner vision, sees within the heart of the system macrocosmic and microcosmic, the one SELF in many forms, and finally identifies himself with that one Self by the conscious rejection of the not-self after its complete subjugation and utilisation.

d. Tasting. He *tastes* then finally and discriminates, for taste is the great sense that begins to hold sway during the discriminating process that takes place when the illusory nature of matter is in process of realisation. Discrimination is the educatory process to which the Self subjects itself in the process of developing intuition —that faculty whereby the Self recognises its own essence in and under all forms. Discrimination concerns the duality of nature, the Self and the not-self, and is the means of their differentiation in the process of abstraction; the intuition concerns unity and is the capacity of the Self to contact other selves, and is not a faculty whereby the not-self is contacted. Hence, its rarity these days owing to the intense individualisation of the Ego, and its identification with the form—a necessary identification at this particular time. As the sense of taste on the higher planes is developed, it leads one to ever finer distinctions till one is finally led through the form, right to the heart of one's nature.

e. Smelling is the faculty of keen perception that eventually brings a man back to the source from whence he came, the archetypal plane, the plane where his true home is to be found. A perception of difference has been cultivated that has caused a divine discontent within the

heart of the Pilgrim in the far country; the prodigal son draws comparisons; he has developed the other four senses, and he utilises them. Now comes in the faculty of vibratory recognition of the *home vibration,* if it might be so expressed. It is the spiritual counterpart of that sense which in the animal, the pigeon and other birds, leads them back unerringly to the familiar spot from whence they originally came. It is the apprehension of the vibration of the Self, and a swift return by means of that instinct to the originating source.

The consideration of this subject awakens the realisation of the vastness of the region of thought concerned—the region of the whole evolutionary development of the human being. Yet all that is possible here, as elsewhere, is to indicate lines of thought for careful pondering, and to emphasise certain ideas which may serve as the foundation thoughts for the future mental activity of the immediate generation. The following facts must also be borne in mind when considering the matter:

a. That the senses have been dealt with in this division of our treatise on cosmic fire because they concern the material form. Strictly speaking the five senses, as we know them, are the means of contact built up by the Thinker (polarised in his etheric body) and find their expression in the physical form in those nerve centres, brain cells, ganglia and plexus which exoteric science recognises.

b. That these senses for all purposes of present manifestation, have their focal point on the astral plane and are therefore largely under the stimulating action of the solar plexus—that great focal point in the centre of the body which is the stimulating agent for most of the human family at this time.

c. That as the higher triangle comes into play and the polarisation steps up to the higher centres, the senses begin to make themselves felt on the mental level and

man becomes *aware* on that plane. We have in the human body an interesting reflection of the transference of the polarisation from the Personality to the Ego, or into the causal body, in the division that exists between the higher and the lower mental planes, and the dividing line of the diaphragm between the higher and the lower portions of the body. Below the diaphragm we have the four lower centres:

1. The solar plexus.
2. The spleen.
3. Organs of generation.
4. Base of the spine.

Above are the three higher:

1. Heart.
2. Throat.
3. Head.

In the microcosm we have the lower quaternary separated from the Triad in a similar manner, and this analogy will bear pondering upon. By careful thought we can therefore work out the reflex action of the centres and the senses from the standpoint of the different planes, remembering that as the centres are awakened the process will be threefold:

First. The awakening on the physical plane, and the gradually increasing activity of the centres, until the Probationary Path is reached. This is paralleled by the increasing use of the senses, and their constant utilisation for the identification of the self and its sheaths.

Second. The awakening on the astral plane, and the gradually increasing activity of the centres, until the first Initiation is reached. This is paralleled by the tremendously keen use of the senses for the purposes of discriminating between the Self and the not-self.

Third. The awakening upon the mental plane, and the gradually increasing activity of the centres and the senses. The effect in both cases tends to identification of the Self with its own essence in all groups and the rejection of the sheaths and the forms.

This development is paralleled on the two higher planes simultaneously as in the lower, and as the astral senses come into perfected activity, the corresponding centres of force on the buddhic plane begin to function until the vibratory interplay between the two is consummated, and the force of the Triad can be felt definitely in the Personality via the astral.

Again the corresponding vortices on the atmic level come into active vibration as the mental centres become fourth dimensional, till we have a wonderful fiery activity demonstrating on all the three planes.

From the point of view of *fire*,[86] leaving the aura and

[86] The Fire of the manifested cosmos is Septenary.
The Three-fold God manifests through the seven Fires:

1. Electric fire .....The seven Heavenly Men.
2. Solar fire .....Evolution of the seven Entities through their vehicles developing the seven principles.
3. Fire by friction .....The seven chains.

They are the seven centres of the Logos.

A Heavenly Man manifests through a chain.

1. He is electric fire .....The seven solar entities who inform each globe.
2. He is solar fire .....Evolution of the life through the forms, developing the seven principles.
3. He is fire by friction .....The seven globes.

Each Heavenly Man has seven principles.

A Man, the Microcosm, manifests through his vehicles:

1. He is electric fire .....The monad, a solar entity.
2. He is solar fire .....Evolution of the life through the vehicles in order to develop the seven principles.
3. He is fire by friction .....The seven sheaths:
   1. Atmic .....2. Buddhic.
   3. Causal .....4. Mental body.
   5. Astral body .....6. Etheric body.
   7. Physical body.

its colors out of temporary consideration, the evolutionary development marks an equally definite process.

a. The vivification of the inner heat of the sheaths, or the tiny point of fire latent in every individual atom of matter. This process proceeds in all three bodies, at first slowly, then more rapidly, and finally simultaneously and synthetically.

b. The bringing into activity from latency of the seven centres on all planes, beginning from the bottom upwards, until the centres (according to ray and type) are interrelated and co-ordinated. There are manifest thirty-five (35) vortices of fire in the perfected adept,—all of radiant activity and all interacting.

c. The vortices or wheels of lambent flame become interlinked by triangles of fire which pass and circulate from one to another, till we have a web of fiery lines, uniting centres of living fire, and giving truth to the statement that the Sons of Mind are FLAMES.

d. These centres reach this condition of perfection as the Spirit or Will aspect takes ever fuller control. The unifying triangles are produced by the action of the fire of mind, while the fire of matter holds the form together in ordered sequence. So the interdependence of matter, mind and Spirit can be seen and demonstrates to the eye of the clairvoyant as the co-ordination of the three fires.

e. In the Heavenly Man and His body, a chain of globes[87] likewise can be seen and we need here to re-

Physical Plane man manifests in the three worlds:
1. Electric fire .....The higher self.
2. Solar fire .....The seven centres.
3. Fire by friction .....The sheaths.

[87] The Planetary Chains:
The seven Heavenly Men.....Form, the sun and the seven sacred planets.—S. D., I, 100, 155.

member very carefully that the seven chains of a scheme are the expression of a planetary Logos. The Heavenly Men are expressing Themselves through a scheme of seven chains and the emphasis has been laid unduly, perhaps, upon the dense physical planet in any particular chain. This has caused the fact of the *chain* importance to be somewhat overlooked. Each of the seven chains might be looked upon as picturing the seven centres of one of the Heavenly Men. The idea of groups of Egos forming centres in the Heavenly Men is nevertheless correct, but in this connection the reference is to the centres of force on buddhic and monadic levels.[88]

Some of their names and qualities.

a. The seven planetary Logoi, or the seven Spirits before the throne.
b. The seven Kumaras .....S. D., III, 59, 327.
c. Seven solar deities .....S. D., I, 114; I, 228; II, 92, 257.
d. The primordial seven.....S. D., I, 116.
e. The seven Builders .....S. D., I, 152, 153.
f. Seven intellectual Breaths....S. D., II, 332, note.
g. The seven Manus .....S. D., I, 488.
h. The Flames .....S. D., II, 258.
They came from previous kalpasS. D., II, 99.
Their nature is knowledge and love.
S. D., II, 275; S. D., II, 619.

The seven sacred planets are:

1. Saturn .....2. Jupiter.
3. Mars .....4. Sun (substitute for another).
5. Venus .....6. Mercury.
7. Moon (substitute for another).

Neptune and Uranus are not here enumerated, nor Vulcan.
The orbit of Neptune includes apparently the entire ring-pass-not.
Vulcan is within the orbit of Mercury.
Each one of the Heavenly Men manifests through a chain of seven globes. All the seven Logoi influence a chain, but one of Them is the incarnating Entity. They influence:

a. Some globe in chain...b. Some plane .....c. Some round.
d. Some world period ....e. Some rootrace ....f. Some subrace.
g. Some branch race .....h. Some group .....i. Some human unit.

[88] In the *Secret Doctrine*, the Sons of Mind are spoken of as flames. In Stanza VII, 4, "These are the three-tongued flame of the four wicks. The wicks are the sparks, that draw from the three-tongued flame shot out by the seven flames. The spark hangs from the flame by the finest thread of Fohat."

In connection with this there is a fundamental point that must never be forgotten: these seven Heavenly Men might be considered as being in physical incarnation through the medium of a physical planet, and herein lies the mystery of planetary evolution. Herein lies the mystery of our planet, the most mysterious of all the planets. Just as the karma of individuals differ, so differs the karma of the various Logoi, and the karma of our planetary Logos has been a heavy one, and veiled in the mystery of personality at this time.

Again, according as the centres are active or inactive, so the manifestation differs likewise, and the study which opens up is of vast and abstruse interest in connection with the solar system.

5. *The Centres and Initiation*

We have dealt briefly with the evolution of the centres, with their function, their organisation and their gradually increasing activity from a point of comparative inertia until they are consummated motion. Then they become living wheels of flame, distinguished by a dual motion of the periphery and the inner revolving wheels, and by a fourth-dimensional effect, due primarily to the alignment of the inner subtler vortices with the comparatively exoteric etheric centres. This alignment is brought about eventually at initiation.

At the time that initiation is taken, the centres are all active and the lower four (which correspond to the Personality) are beginning the process of translating the fire into the three higher. The dual revolution in the lower centres is clearly to be seen and the three higher are commencing to be similarly active. By the application of the Rod of Initiation at the time of the initiation ceremony, certain results are achieved in connection with the centres which might be enumerated as follows:

a. The fire at the base of the spine is definitely di-

rected to whichever centre is the object of special attention. This varies according to the Ray, or the specialised work of the initiate.

b. The centre has its activity intensified, its rate of evolution increased, and certain of the central spokes of the wheel brought into more active radiance. These spokes which are also called by some students lotus-petals, have a close connection with the different spirillae in the permanent atoms. Through their stimulation there comes into play one or more of the corresponding spirillae in the permanent atoms on the three lower planes. After the third Initiation, a corresponding stimulation takes place in the permanent atoms of the Triad, leading to the co-ordination of the buddhic vehicle, and the transference of the lower polarisation into the higher.

c. By the application of the Rod of Initiation the downflow of force from the Ego to the personality is tripled, the direction of that force being dependent upon whether the centres receiving attention are the etheric, or the astral at the first and second Initiations, or whether the initiate is standing before the LORD OF THE WORLD. In the latter case, his mental centres or their corresponding force vortices on higher levels, will receive stimulation. When the World Teacher initiates at the first and second Initiations, the direction of the Triadal force is turned to the vivification of the heart, and throat centres, and the ability to synthesise the force of the lower centres is greatly increased. When the One Initiator applies the Rod of His Power, the downflow is from the Monad, and though the throat and heart intensify vibration as a response, the main direction of the force is to the seven head centres, and finally (at liberation) to the radiant head centre above, and synthesising, the lesser seven head centres.

d. The centres at initiation receive a fresh access of

vibratory capacity and of power, and this results, in the exoteric life, as:

First. A sensitiveness and refinement of the vehicles which may result, at first, in much suffering to the initiate, but which produces a capacity to respond to contacts that far outweighs the incidental pain.

Second. A development of psychic faculty that again may lead to temporary distress, but which eventually causes a recognition of the one Self in all selves, which is the goal of endeavor.

Third. A burning away, through a gradual arousing of kundalini, and its correct geometrical progression through the etheric web. This produces a resultant continuity of consciousness which enables the initiate consciously to utilise *time* as a factor in the plans of evolution.

Fourth. A gradual grasp of the Law of Vibration as an aspect of the basic law of building; the initiate learns consciously to build, to manipulate thought matter for the perfecting of the plans of the Logos, to work in mental essence, and to apply the law on mental levels and thereby effect the physical plane. Motion originates cosmically on cosmic mental levels, and in the microcosm the same order will be seen. There is an occult hint here that will reveal much if pondered upon. At initiation, at the moment of the application of the Rod, the initiate *consciously* realises the meaning of the Law of Attraction in form building, and in the synthesis of the three fires. Upon his ability to retain that realisation and himself to apply the law, will depend his power and progress.

e. By the application of the Rod, the fire of kundalini is aroused, and its upward progress directed. The fire at the base of the spine, and the fire of mind are

directed along certain routes, or triangles, by the action of the Rod as it moves in a specified manner. There is a definite occult reason, under the Laws of Electricity, behind the known fact that every initiate, presented to the Initiator, is accompanied by two of the Masters, who stand one on either side of him. The three of them together form a triangle which makes the work possible.

The force of the Rod is twofold, and its power terrific. Apart and alone the initiate could not receive the voltage from the Rod without serious hurt, but in triangular formation transmission comes safely. The two Masters Who thus sponsor the initiate, represent two polarities of the electric All; part of Their work is therefore to stand with all applicants for initiation when they come before the Great Lord.

When the Rods of Initiation are held in the hands of the Initiator in His position of power, and at the stated seasons, they act as transmitters of electric force from very high levels,—so high indeed that the "Flaming Diamond" at certain of the final initiations (the sixth and seventh) transmits force, via the Logos, from outside the system altogether. We need to remember that this major Rod is the one used on this planet, but that within the system there are several such Rods of Power, and that they are to be found in three grades, if it may be so expressed.

First. The Rod of Initiation used for the first two initiations and wielded by the Great Lord, the Christ, the World Teacher. It is magnetised by application of the "Flaming Diamond"—the magnetisation being repeated when each new world Teacher takes office. There is a wonderful ceremony performed at the time that a new World Teacher takes up His work. During the ceremony He receives His Rod of Power—the same Rod as used since the foundation of our planetary Hierarchy—and holds it forth to the Lord of the World, Who touches it

with His own mighty Rod, causing a fresh re-charging of its electric capacity. This ceremony takes place at Shamballa.[89, 90]

Second. The Rod of Initiation known as the "Flaming Diamond" and used by Sanat Kumara, the One Initiator, called in the Bible, the Ancient of Days. This Rod lies hidden "in the East" and holds the fire latent which irradiates the Wisdom Religion. This Rod was brought by the Lord of the World when He took form and came to our planet eighteen million years ago.

Once in every world period it is subjected to a similar process as that of the lesser Rod, only this time it is recharged by the direct action of the Logos Himself,—the Logos of the solar system. The location of this Rod is known only to the Lord of the World, and to the Chohans of the Rays, and (being the talisman of this evolution) the Chohan of the second Ray is—under the Lord of the World—its main guardian, aided by the deva Lord of the second plane. The Buddhas of activity are responsible for its custody, and under them the Chohan of the Ray. It is produced only at stated times when specific work has to be done. It is used not only at the initiating of men, but at certain planetary functions, of which nothing as yet has been given out. It has its place and function in certain ceremonies connected with the inner round[91] and the triangle formed by the Earth, Mars

[89] *Shamballa*—The Sacred Island in the Gobi desert. The centre in central Asia where the Lord of the World, the Ancient of Days, has His Headquarters. H. P. B. says it is "a very mysterious locality on account of its future associations."—S. D., II, 413.

[90] *The World Teacher*—takes office cyclically. His cycles do not coincide with those of the Manu as the Manu holds office for the entire rootrace. The World Teacher gives out the keynote for the various religions and is the emanating source for periodical religious impulses. The duration of his cycles are not given out. The Buddha held office prior to the present World Teacher and upon his Illumination His place was taken by the Lord Maitreya whom the Occidentals call the Christ.

[91] *The inner round* is a mysterious cycle of which little can be told. It is not concerned with manifestation through the seven schemes or globes, but has to do with certain aspects of the subjective Life or the soul.

and Mercury. But more about this is not at this time permissible.

Third. The Rod of Initiation, wielded by the Logos of the solar system, is called among other things, the "Sevenfold Flaming Fire." It was confided to our Logos by the Lord of Sirius and sent to our system from that radiant sun. One of its purposes is for use in emergencies. This great talisman has never yet been employed in this particular manner, though twice it was nearly thus used,—once in Atlantean days, and once in the third year of the late war. This Rod of Power is used at the initiation of the seven Heavenly Men on cosmic levels. It is used also in the initiation of *groups,* a thing almost incomprehensible to us. It is applied to the centres of the seven Heavenly Men in the same general way as the lesser Rods are applied to the human centres, and the effects are the same, only on a vaster scale. This, needless to say, is a vast and abstruse subject, and concerns not the sons of men. It is but touched upon, as an enumeration of the Rods of Initiation would be incomplete without some reference to it, and it serves to show the wondrous synthesis of the whole, and the place of the system within an even greater scheme. In all things cosmic, perfect law and order are found, and the ramifications of the plan can be seen on all planes and all subplanes. This greatest Rod is in the care of the first great group of karmic Lords. It might be described as the Rod which carries a voltage of pure fohatic force from cosmic levels. The two lesser Rods carry differentiated fohatic force. This logoic Rod of Power is kept within the Sun, and is only re-charged at the beginning of every one hundred years of Brahma.

The reason why the Rods of Power are here discussed is that they have definitely to do with the centres which are *force vortices in matter* and which (though channels

for spiritual force, or centres wherein the 'will to be' finds expression) demonstrate as activity in matter. They are the centres of existence, and just as one cannot, in manifestation, dissociate the two poles of Spirit and matter, so one cannot, in initiation apply the Rod without bringing about definite effects between the two. The Rods are charged with Fohat which is fire of matter plus electric fire, hence their effect. The mystery cannot be explained in greater detail as the secrets of initiation are not transmissible. More has been here imparted on this matter than hitherto, though there are those who have heard these things.

SECTION ONE

DIVISION F

THE LAW OF ECONOMY

I. Its effect in matter.

1. Dissociation of atoms.
2. Distribution of atoms.
3. Vibratory rhythm.
4. Heterogeneity.
5. Inherent rotary activity.

II. Its subsidiary laws.

1. The law of vibration.
2. The law of adaptation.
3. The law of repulsion.
4. The law of friction.

I. ITS EFFECT IN MATTER

This law is the law governing the matter aspect of manifestation, and is the law characterising the work of the third Logos, and of the entities who are the embodiment of His will and the agents of His purposes. Each of the great cosmic Entities who take form as the three Logoi, are distinguished by different methods of activity, which might be described thus:

The third Aspect or Brahma aspect of the activities of those Entities who are His expression, are characterised by that method in the distribution of matter which we call the Law of Economy. It is the law governing the scattering of the atoms of matter and their dissociation from one another, wide distribution, vibratory rhythm,

heterogeneity and quality and their inherent rotary action. This Law of Economy causes matter always to follow the line of least resistance, and is the basis of the separative action of atomic matter. It governs matter, the opposite pole of spirit.

The second Aspect, the building, or Vishnu aspect, is governed by the Law of Attraction; the activities of the entities who embody this aspect are directed to the attracting of matter to Spirit, and the gradual approximation of the two poles. It results in cohesion, in the production of congeries of atoms in various formations, and this attraction is brought about by the attractive power of Spirit itself. It shows itself in:

1. Association,
2. Form building,
3. Adaptation of form to vibration,
4. Relative homogeneity of group unity,
5. Cyclic spiralling movement.

The line of least resistance is not the law for this aspect. The attractive power of Spirit in form-building, and in the adaptation of the form to the need, is the secret of the pain and resistance in the world; pain is only caused by resistance, and is a necessary phase in the process of evolution. This law of attraction is the law governing the Spirit, the opposite pole of matter.

The first Aspect, or the will to exist, is governed by the Law of Synthesis, and the activities of the cosmic entities who are its embodiments are governed by the law of enforced unity, and of essential homogeneity. It is the law that eventually comes into play after spirit and matter are blending, and adapting themselves each to each; it governs the eventual synthesis of Self with Self, and finally with the All-Self, and also of essence with essence in contra-distinction to the synthesis of matter and Spirit. It demonstrates as:

1. Abstraction,
2. Spiritual liberation,
3. Destruction of form through the withdrawal of spirit (the Destroyer aspect)
4. Absolute homogeneity and absolute essential unity,
5. Progressive forward motion.

Thus can be seen the wonderful synthesis brought about by the evolutionary working of these three cosmic laws, —*each of them embodying the mode of work of certain cosmic Entities or Existences.* The final two will be taken up in their right place. Now we will touch but briefly upon the law of matter, that of Economy.

This is the law that lies back of what has been mistakenly called "The Fall" by religious writers, by which is defined in reality the involutionary process, cosmically considered. It led to a sevenfold differentiation in the matter of the system. Just as the Law of Attraction led to the sevenfold psychic differentiation of the Sons of Mind, and the Law of Synthesis results in the sevenfold perfection of the same Manasaputras, so we have an interesting connection between

The seven planes, or the seven grades of matter.
The seven Heavenly Men, the seven Divine Manasaputras, or the seven types of wisdom-love.
The seven qualities of wisdom, which are produced by the cosmic entities, the Kumaras by the aid of knowledge through the medium of matter.

This Law of Economy has several subsidiary laws which govern its effects on the different grades of matter. As said before, this is the Law swept into action by the sounds as uttered by the Logos. The Sacred Word, or the uttered Sound of the Creator, exists in different forms, and though in reality but one Word, has several syllables. The syllables all together form a solar

phrase; separated they form certain words of power, producing different effects.[92]

The great WORD that peals through one hundred years of Brahma or persists in reverberation throughout a solar system, is the sacred sound of A U M. In differentiation and as heard in time and space, each of those three mystic letters stands for the first letter of a subsidiary phrase, consisting of various sounds. One letter, with a sequence of four sounds, makes up the vibration or note of Brahma, which is the intelligence aspect dominant in matter. Hence the mystery hidden in

[92] . . . "the Veda, the world song in human sound that was given to man for his use metaphysically from the standpoint of its meaning, and magically from the standpoint of its proper recitation. The world song obeying certain laws of proportions or the Pythagorean arithmetic and imparting its thrilling effect to the domain of cosmic substance, has induced the latter into a crystallisation process that the philosopher Plato called the geometry of the cosmos. The various forms that are observed from a molecule of salt crystal to the wonderfully complex organism of the human body are all the structures of the great cosmic geometriser known as Viswakarma, the deva carpenter in our Puranic writings. The revealed Veda whose function is to trace out the cosmos from one basic sound substance symbolised as Om, necessarily split itself into a primal three, a subsequent seven vowels and then into seven notes and then into seven combinations of the seven notes on a basic three and then into hymns. All these falling into the material field of the consonants, gradually produced the manifested crystallised forms which are collectively taken as the universe. The world to a thinker is the magic motion produced by the Orphean singer or the Hindu Saraswati. . . ."

"In the Vishnu Purana, second part, you will see that the power that resides in the sun is represented as the three-sided Vedic power, that the power as Rik creates, as Yajus preserves and as Sama destroys. Rik is therefore the creative song of the Devas in the Sun. Yajus the song of preservation and Sama the song of destruction of the Devas in the sun and construction of the Devas in the moon. Rik therefore is the song of the Devas and Sama the song of the Pitris and Yajua the intermediate song. The functions of the Vedas must of course vary according to the standpoint. If you take the Pitris, Sama is their constructive song, and Rik is their destructive note. The three Vedas correspond to every trinity in Nature and I request you will search for further information in the much abused Puranas. . . ."

"Of the various karmic agencies wielded by man in the way of moulding himself and surroundings, sound or speech is the most important, for, to speak is to work in ether which of course rules the lower quaternary or elements, air, fire, water and earth. Human sound or language contains therefore all the elements required to move the different classes of Devas and those elements are of course the vowels and the consonants. The details of the philosophy of sound in its relation to the devas who preside over the subtle world, belong to the domain of true Mantra Sastra which of course is in the hands of the knowers."—From *Some Thoughts on the Gita.*

the pentagon, in the fifth principle of mind, and in the five planes of human evolution. These five letters when sounded forth on the right note, give the key to the true inwardness of matter and also to its control,—this control being based on the right interpretation of the Law of Economy.

Another phrase, this time of seven letters, or a letter for each of the seven Heavenly Men, embodies the sound or note of the Vishnu aspect, the second aspect logoic, the form-building aspect. By its correct or partial sounding, by its complete or incomplete reverberation, are the forms built and adapted. The Law of Attraction finds expression in the manipulation of matter and its welding into form for the use of Spirit.

Then a third Word or phrase is added to the other two, completing the entire Word logoic and producing consummation. It is a Word of nine letters, making therefore the twenty-one sounds (5 + 7 + 9) of this solar system. The final nine sounds produce spiritual synthesis, and the dissociation of the spirit from the form. We have a correspondence in the nine Initiations, each initiation marking a more perfect union of the Self with the All-Self, and a further liberation from the trammels of matter.

When the sense of hearing on all planes is perfected (which is brought about by the Law of Economy rightly understood) these three great Words or phrases will be *known*. The Knower will utter them in his own true key, thus blending his own sound with the entire volume of vibration, and thereby achieving sudden realisation of his essential identity with Those Who utter the words. As the sound of matter or of Brahma peals forth in his ears on all the planes, he will see all forms as illusion and will be freed, knowing himself as omnipresent. As the sound of Vishnu reverberates within himself, he knows himself as perfected wisdom, and distinguishes

the note of his being (or that of the Heavenly Man in whose Body he finds place) from the group notes, and knows himself as omniscient. As the note of the first or Mahadeva aspect, follows upon the other two, he realises himself as pure Spirit and on the consummation of the chord is merged in the Self, or the source from which he came. Mind is not, matter is not, and nought is left but the Self merged in the ocean of the Self. At each stage of relative attainment, one of the laws comes into sway, —first the law of matter, then the law of groups, to be succeeded by the law of Spirit and of liberation.

II. THE SUBSIDIARY LAWS

The subsidiary laws under the Law of Economy are four in number, dealing with the lower quaternary:

1. *The Law of Vibration,* dealing with the key note or measure of the matter of each plane. By knowledge of this law the material of any plane in its seven divisions can be controlled.
2. *The Law of Adaptation,* is the law governing the rotary movement of any atom on every plane and subplane.
3. *The Law of Repulsion,* governs that relationship between atoms, which results in their non-attachment and in their complete freedom from each other; it also keeps them rotating at fixed points from the globe or sphere of opposite polarity.
4. *The Law of Friction,* governs the heat aspect of any atom, the radiation of an atom, and the effect of that radiation on any other atom.

Every atom of matter can be studied in four aspects, and is governed by one or other, or all of the four above mentioned laws.

a. An atom vibrates to a certain measure.
b. It rotates at a certain speed.

c. It acts and reacts upon its environing atoms.

d. It adds its quota to the general heat of the atomic system, whatever that may be.

These general rules relating to atomic bodies can be extended not only to the atoms of the physical plane, but to all spheroidal bodies within the system, and including the system also, regarding it as a cosmic atom.

The tiny atom of the physical plane, a plane itself, a planet, and a solar system all evolve under these rules, and all are governed by the Law of Economy in one of its four aspects.

It might be added in closing, that this law is one that initiates have to master before They can achieve liberation. They have to learn to manipulate matter, and to work with energy or force in matter under this law; they have to utilise matter and energy in order to achieve the liberation of Spirit, and to bring to fruition the purposes of the Logos in the evolutionary process.

SECTION TWO

SOLAR FIRE

(The Fire of Mind)

INTRODUCTORY QUESTIONS.

Division A. Manas or mind, and its nature.
Division B. Manas as a cosmic, systemic and human factor.
Division C. The egoic ray and solar fire.
Division D. Thought elementals and fire elements.
Division E. Motion on the plane of mind.
Division F. The Law of Attraction.

SECTION TWO

INTRODUCTORY QUESTIONS

1. What is the relation of the Son to the Sun?
2. What is evolution, and how does it proceed?
3. Why is the solar system evolving along the lines of duality?
4. What is consciousness and what is its place in the scheme?
5. Is there a direct analogy between a system, a planet, man and an atom?
6. What is the mind aspect? Who are the Manasaputras?
7. Why is the progress of evolution cyclic?
8. Why is knowledge both exoteric and esoteric?
9. What is the relation between—

   a. The ten schemes,
   b. The seven sacred planets,
   c. The seven chains in a scheme,
   d. The seven globes in a chain,
   e. The seven rounds of a chain,
   f. The seven rootraces and subraces?

Before taking up the subject of the fire of mind under the schedule already outlined, it might be of profit if certain facts are here pointed out, and one or two points clarified. The subject we are undertaking to elucidate is one of profound mystery, and is the basis of all that is now seen and known, both objectively and subjectively. We have somewhat studied that pole of manifestation called *matter.* The subject we are now entering upon concerns several things which might be considered in general terms as *Consciousness,* and in specified terms as including the following subjects,—hence its fundamental importance.

a. The science of objectivity.
b. The manifestation of the Son through the Sun and its attendant spheres, or the solar system in its entirety.
c. The evolutionary development of consciousness in time and space, therefore, the evolution of spirit and matter.

If the above three fundamentals are studied, it will be noted that they are very comprehensive, and, therefore, from the immensity of the theme, it will not be possible to do more than attempt to bring a general clarity of conception as to the broad outline of the process, and as to the gradual development of consciousness. For the sake of an intelligent following of this matter, it might be wise first to lay down a number of propositions which —(even if already known and appreciated)—will serve students as the scaffolding on which to erect the intended structure of knowledge. If a student of the Wisdom can grasp the nature of the general theme, he can then more easily and accurately fit the detailed information into its appropriate niche. Perhaps the best plan would be to formulate certain questions, and then proceed to answer them,—the answers to embody therefore the propositions that will be laid down. These questions arise naturally to the student of the *Secret Doctrine,* when he has reached the point where the big plan is becoming visible to him, but the pile of detailed material to be built in remains, as yet, inchoate. The questions we might ask and study are the following:

1. What is the relationship of the Son to the Sun?
2. What is evolution and how does it proceed?
3. Why is this solar system evolving along the lines of duality?
4. What is consciousness and what is its place in the present scheme of things?

5. Is there a direct analogy between the development of the following factors: a solar system, a planet, a man, and an atom?
6. What is the mind aspect and why is the manasic or mental principle of such importance? Who are the Manasaputras, or the Sons of Mind?
7. Why is the progress of evolution cyclic?
8. Why, as yet, do we consider certain knowledge as esoteric, and other aspects of knowledge as exoteric?
9. What is the relationship between
   a. The ten planetary schemes?
   b. The seven sacred planets?
   c. The seven globes in a chain?
   d. The seven rounds in a globe?
   e. The seven root races and the subraces?

When we have endeavored to answer in brief and concise fashion these nine questions, and have grasped, through their replies, something of the purpose lying behind the evolution of the consciousness of the Son (with all that is included in that expression) we shall be in a position to go more intelligently into a consideration of the plan, and to grasp more accurately the immediate stage ahead to be attained, working from our present standpoint as a basis.

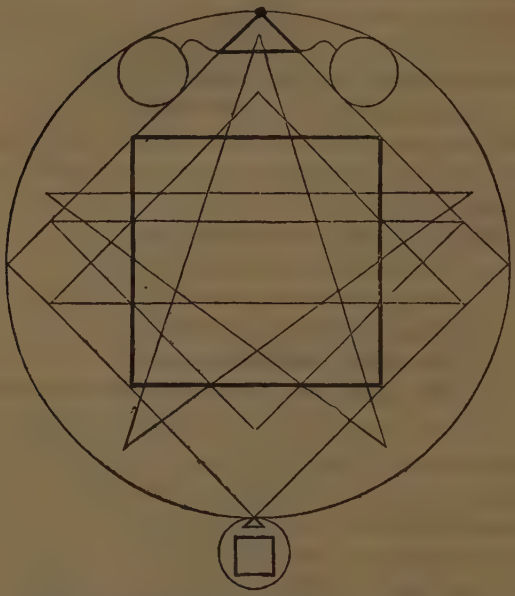
We must ever remember that a curious interest and a farseeing grasp of the plan of the Logos is of no importance to a man unless he correlates the present with that which he believes to lie in the future, unless he ascertains the point achieved, and realises wherein consists the work immediately to be undertaken in this gradual process of attaining full consciousness.

I. WHAT IS THE RELATIONSHIP OF THE SON TO THE SUN?

This question brings us primarily to a consideration as to Who is the Son, and what is His function. Two

Chart IV

Chart of the Plerôma according to Valentinus.



First the • (Point), the *Monad*, Bythus (the Deep), the unknown and unknowable Father. Then the △ (Triangle), Bythus and the first emanated pair or *Duad*, Nous (Mind) and its syzygy Aletheia (Truth). Then the □ (Square), the dual *Duad*, *Tetractys or Quaternary*, two males ||, the Logos (Word) and Anthrôpos (Man), two females, their syzygies, = Zoê (Life) and Ekklesia (the Church or Assembly), *Seven in all.* The Triangle the *Potentiality* of Spirit, the Square the *Potentiality* of Matter; the Vertical Straight Line the *Potency* of Spirit, and the Horizontal the *Potency* of Matter. Next comes the Pentagram ☆, the *Pentad*, the mysterious symbol of the Manasaputras or Sons of Wisdom, which together with their syzygies make 10, or the *Decad*; and last of all, the Hexalpha or interlaced Triangles ✡ the *Hexad*, which with their syzygies make 12, or the *Dodecad*. Such are the Contents of the Pleroma or Completion, the *Ideas* in the *Divine Mind*, 28 in all, for Bythus or the Father is not reckoned, as it is the *Root* of all. The two small circles *within* the Pleroma are the syzygy Christos-Pneuma (Christ and the Holy Spirit); these are *after*-emanations, and, as such, from one aspect, typify the descent of Spirit to inform and evolve Matter, which *essentially* proceeds from the same source; and from another, the descent or incarnation of the Kumâras or the Higher Egos of Humanity.

From "Lucifer" for May, 1890.

factors are universally recognised in all systems that merit the name of philosophy; they are the two factors of spirit and matter, of purusha and prakriti. There is at times a tendency to confound such terms as "life and form," "consciousness and the vehicle of consciousness" with the terms "Spirit and matter." They are related, but clarity of view would be facilitated if it were realised that *prior to manifestation,* or to the birth of a solar system, it is more correct to utilise the words, Spirit and matter. When these two are inter-related *during manifestation,* and after the cessation of the pralayic interval or interlude between two systems, then the terms, life and form, consciousness and its vehicles, are more correct, for during the period of abstraction consciousness is not, form is not, and life, demonstrating as an actual principle, is not. There is Spirit-substance but in a state of quiescence, of utter neutrality, of negativity, and of passivity. In manifestation the two are approximated; they interact upon each other; activity supersedes quiescence; positivity replaces negativity; movement is seen in place of passivity, and the two primordial factors are no longer neutral to each other, but attract and repulse, interact and utilise. Then and only then, can we have form animated by life, and consciousness demonstrated through appropriate vehicles.

How can this be expressed? In terms of fire, when the two electric poles are brought into definite relationship we have demonstrated, along the line of occult sight and of occult feeling, both heat and light. This relationship is brought about and perfected during the evolutionary process. This heat and light are produced by the union of the two poles, or by the occult marriage of male and female, of Spirit (father) and mother (matter). In terms of the physical, this union produces the objective solar system, the Son of the Father and the Mother. In terms of the subjective, it produces the Sun, as the sum total of

the qualities of light and heat. In terms of fire, by the union or at-one-ment of electric fire (Spirit) and fire by friction (energised matter) solar fire is produced. This solar fire will be distinguished above all else by its evolutionary development, and by the gradual intensification of the heat to be felt, and of the light to be seen.

For a clearer comprehension of this abstract matter, we might consider the microcosm, or man evolving in the three worlds. Man is the product of the approximation (at present imperfect) of the two poles of Spirit (the Father in Heaven) and of matter (the Mother). The result of this union is an individualised Son of God, or unit of the divine Self, an exact replica in miniature on the lowest plane of the great Son of God, the All-Self, who is in Himself the totality of all the miniature sons, of all the individualised Selves, and of each and every unit. The microcosm, expressed in other terms or from the subjective point of view, is a miniature sun distinguished by the qualities of heat and light. At present that light is "under the bushel," or deeply hidden by a veil of matter, but in due process of evolution, it will shine forth to such an extent that the veils will be lost from sight in a blaze of exceeding glory. At present the microcosmic heat is of small degree, or the magnetic radiation between the microcosmic units is but little *felt* (in the occult significance of the term), but as time proceeds, the emanations of heat,—due to intensification of the inner flame, coupled with the assimilated radiation of other units—will increase, and become of such proportions that the interaction between the individualised Selves will result in the merging to perfection of the flame within each one, and a blending of the heat; this will proceed until there is "one flame with countless sparks" within it, until the heat is general and balanced. When this is the case and each Son of God is a perfected Sun, characterised by perfectly expressed light and heat,

then the entire solar system, the greater Son of God, will be the perfected Sun.

The system will then be characterised by a "blaze of refulgent glory," and by a radiation that will link it up with its cosmic centre, and thus effect the liberation of the Son, and His return to the far distant source from whence the primal impulse originated. Therefore, bear in mind:

First, that the Son is the radiant result of the union of Spirit and Matter, and may be considered as the totality of the solar system, the Sun and the seven sacred planets.

Second, that the Son manifests through his qualities of light and heat, as does the solar Sun.

Third, that the Son is the product of the electrical union of "fire by friction" and electric fire, and is Himself "solar fire" or the manifestation of the other two, hence *that which is seen and that which is felt.*

Final, that the Son, therefore, is the middle manifestation, and is produced by that which is above, and that which is below, in the occult sense. Therefore, the Son on His own plane (the cosmic mental plane), is the egoic body of the Logos in the same sense as the egoic body of the microcosm is the product of the union of the Monad, or Spirit, and matter. Just as the body egoic of man (that which is called the causal body) is only in process of formation, and is not yet perfected, so we may predicate the same of the solar system, as it expresses the Life of God. It is in process of perfecting. The Son, manifesting through the Sun and its sphere of influence, is yet in a state of gradual development, and not until each cell within His body is fully alive and vibrating to a uniform measure, will He be "full grown" and perfected. Not until His radiation and His display of light is perfectly seen and felt, will His place among the heavenly constellations (the Son of God in a cosmic sense) be fully achieved.

Not until each cell in His body is a sphere of radiant glory—a blaze of fire and light, and a source of magnetic radiation or heat, occultly expressed, will the Son in the Heavens "shine forth." From the cosmic point of view, as we know, our sun is but of the fourth order, and on the lowest cosmic plane. When the Son has, through the Sun, attained full expression (that is, perfected His display of light and heat) then He will shine forth upon another plane, that of the cosmic mental. We have the analogy in the microcosm or man. When a man's light fully shines forth, when his magnetic radiation has reached the stage of vivid interaction or group activity, then he has attained full self-expression, and has included within his sphere of influence and control, the mental plane. He is then considered a Master. He also is of the fourth order; he is the quaternary. The etheric plane is the centre of his life in the physical sense, just as we are told that the sun and the planets esoterically are considered as existing in etheric matter. As above, so below, is the occult law. Therefore, the relationship of the Son of the Father, and of the Mother, is to the Sun the same as man's relationship to the vehicle through which he functions. It is His mode of enterprise, His vehicle of expression; it is the form in which His life animates for the specific purpose of

a. Gaining experience.
b. Making contact.
c. Developing full self-knowledge.
d. Achieving full mastery or control.
e. Attaining "manhood" cosmically. The cosmic Christ must measure up to the stature "of a full grown man," as it is expressed in the Christian Bible.[93]
f. Expanding His consciousness.

[93] Bible. Ep., 4:13.

All these stages have to be achieved on cosmic levels, in exactly the same sense as the microcosm, on systemic levels, likewise strives for similar ideals.

II. WHAT IS EVOLUTION AND HOW DOES IT PROCEED?

1. *Life Cycles.*

I do not propose to deal here with the evolutionary process in any other way than briefly to indicate that the whole method of evolution is simply that of adjusting the matter aspect to the Spirit aspect, so that the former proves entirely adequate as a body of expression for the latter. The life cycle of the Son is one hundred years of Brahma in the same sense as man has a life cycle consisting of a certain number of years, dependent upon his karma. During the life cycle of a man, he expresses what is in him at his particular stage, and gradually develops from the stage of the ante-natal period wherein the Self overshadows the matter aspect until the period wherein that Higher Self takes full possession of the prepared form. This stage varies with every individual. From that time on fuller self-consciousness is sought, and the man (if proceeding normally) expresses himself through the form ever more adequately. Each life of lesser cycle in the great cycle of the Ego or Self, sees that expression more complete, brings the form more under control and develops a conscious realisation of the Self until there comes a culminating cycle of lives in which the Self within rapidly dominates, and takes full authority. The form becomes wholly adequate; the fusion of the two poles of Spirit and matter is fully brought about; and the light (fire) and heat (radiation) is seen and felt systematically. Then the form is either consciously utilised for specific ends or is vacated, and the man is liberated. Electric fire and fire by friction are fused, and the consequent solar fire blazes forth in radiant glory.

Extend this idea from man, an individualised unit of

consciousness, to the great Heavenly Men, in one of Whose bodies a man forms a cell. The body of expression of each Heavenly Man is one of the sacred planets, and They aim at the same goal as man—the attainment, on Their own levels, of full expression, and the development of Their vehicles of consciousness to a point where the Spirit may blaze forth as light divine, and as heat. This heat radiates consciously and with intense magnetic attraction between all the seven systemic groups, or planetary schemes. Their magnetic field of action will include the planetary radius of one and all. Carry this thought still further to include the Son, and the entire solar system which He animates; His attempt is to find full expression therein, so that eventually and consciously His light may be seen and His heat, or magnetic radiation, may be felt beyond His immediate sphere of influence, the logoic ring-pass-not. Both the light of the Son and the heat of the Son must be felt by the *opposite cosmic pole, that constellation which is our system's magnetic opposite.*

2. *The objective of the units of consciousness.*

Thus, the thought of union and of fusion underlies the entire scheme of evolution; Man, the Heavenly Men, and the cosmic Man (the Son of the Father and the Mother) have to

a. Radiate occult *heat* beyond their own individualised ring-pass-not.
b. Occultly blaze forth and demonstrate light or fiery objectivity.
c. Expand so as to include that which lies beyond their own immediate spheres.
d. Fuse and blend the two fires so as to produce perfectly the central fire, solar fire.
e. Blend Spirit and matter so that a body is produced that will adequately express Spirit.
f. Merge the essence within the form, which is occultly

qualified during evolution, with the essence in all forms—humanly, in a planetary sense, and cosmically.

g. Attain human, systemic and cosmic *manhood.*

h. Achieve mastery on three planes of the solar system, humanly speaking.

i. Achieve mastery on five planes of the solar system, when speaking of a Heavenly Man.

j. Achieve mastery on three cosmic planes when speaking of the cosmic Christ, the Son, or the Logos manifesting objectively.

3. *The Manifesting Units of Consciousness.*[94]

If these stated aims are carefully considered, it will be seen how each has its place within the plan, and how

[94] "'Matter, it must be remembered, is that totality of Existence in the Kosmos which falls within any of the planes of possible perception.''—S. D., I, 560.

These Existences might be enumerated as follows:

1. The Seven Heavenly Men. In their totality they make up the Body of the Grand Man of the Heavens, the Logos.

Other names for these Beings:

a. The seven planetary Logoi or Spirits.
b. The Prajapatis.
c. The seven Lords of the Rays.
d. The Dyhan Chohans.
e. The seven Spirits before the Throne.
f. The seven Archangels.
g. The seven Logoi.
h. The seven Builders.

—S. D., I, 115, 130, 152, 535.

They are the informing Entities of the Divine Ray, the Ray of the second Logos, in much the same sense as Fohat and his seven Brothers are the totality of the Primordial Ray.—S. D., I, 100, 108, 155.

a. *Matter* is fecundated by the Primordial Ray of Intelligence. This is the anima mundi, the soul of the world.
b. The Primordial Ray is the vehicle for the Divine Ray of Love and Wisdom. The merging of these two is the aim of evolution.
c. The Divine Ray is sevenfold. It brings in seven Entities.
d. These seven are:
1. The Logos of Will or Power.
2. The Logos of Love and Wisdom.
3. The Logos of Activity.
4. The Logos of Harmony.
5. The Logos of Concrete Science.
6. The Logos of Devotion or Abstract Idealism.
7. The Logos of Ceremonial Law or Order.

—S. D., I, 626.

evolution is but a term used to express the gradual development in time and space of the inherent capacity of a human being, of a Heavenly Man, and of the Grand Man of the Heavens. The place and position of one and all to each other must be borne in mind, for no one can develop without the other. What, therefore, have we?

a. The Son, the Grand Man of the Heavens. He manifests through the Sun and the seven sacred planets, each of whom embodies one of His seven principles, just as He in His totality embodies one of the principles of a greater cosmic Entity.

b. A Heavenly Man. He manifests through a planet, and embodies one of the principles of the Son, the Logos. He Himself is likewise developing through seven principles, which are the source of His essential unity with all other Heavenly Men. Cosmically considered, the Son is developing the principle of a greater cosmic Being, that principle which we call love-wisdom. That is the fundamental characteristic He has to develop during His life cycle. Each Heavenly Man, therefore, embodies predominantly a subsidiary principle of the fundamental one. In like manner He Himself has six subsidiary principles, as has the Son.

c. A Human Being, Man. He manifests on the physi-

2. Men, The Monad, The Units of Consciousness. They, in their totality, make up the Bodies of the seven Heavenly Men. Each Monad is found upon one of the seven Rays.—S. D., I, 197, 285, 624; S. D., II, 85, 176, 196.
3. Devas.—S. D. I, 308; S. D., II, 107.
   Such devas are, for instance:
   a. The deva Lord of a plane. The sphere of his body is the entire plane.
   b. Groups of building devas.
4. Entities involved in the mineral, vegetable, and animal kingdoms.—S. D., I, 210, 298.
   a. The life of the third Logos—the atom of matter.
   b. The life of the second Logos—groups of atoms built into forms. plant, animal.
   c. The life of the first Logos—the forms indwelt by highest Spirit.
5. The spirit of a planet.—S. D., I, 178; S. D., II, 251, 500.
   He is the sum-total of the many involutionary lives upon a planet.
6. The atom.—S. D., I, 559, 620-622.

Summing Up: For the purpose and the goal see S. D., I, 70, 132.

cal plane through form, and has also seven principles; in each life cycle he works at their development. He likewise has His primary coloring, dependent upon the fundamental principle embodied by the Heavenly Man, Who is his originating source. Thus we have:

THE LOGOS

Father-Spirit.....Mother-Matter.
producing

The Son or the Grand Man of the Heavens,
the conscious logoic Ego
evolving through

The Sun and the seven sacred planets
each embodying a

Cosmic principle, in six differentiations
by method of

a. Expansion, vibratory stimulation, magentic interaction, or the law of attraction and repulsion.

b. Cyclic progress, rotary repetition, coupled to spirilling ascension,
and developing

a. The quality of love-wisdom, through the utilization of form by the means of active intelligence.

b. Full self-consciousness.

c. A perfected solar system, or the form, adequate to the needs of the indwelling spirit.

Here a similar tabulation may be worked out to demonstrate the similarity of the process in the case of a Heavenly Man and a human being. If we ask why ten schemes, and in effect ten planets (seven sacred and three con-

cealed) it is because the seven sacred planets are eventually merged into the three, and finally the three are blended into the one. This can be traced along the line of analogy as we consider the seven Rays. These seven Rays, which in manifestation are diverse, are eventually synthesised. The major four are blended, we are told, into the third major ray, and the three major rays are finally merged into the one synthetic ray, the Love-Wisdom Ray (the Dragon of Wisdom, the occult serpent swallowing its tail).[95] This has been pointed out by H. P. B. We have, therefore, the three crowning rays, but seven seen during the evolutionary process. In connection with the Heavenly Men, functioning through the planets, there are, therefore, three planets which might be considered as synthesising planets, and four which are blended eventually, until the three have absorbed the essence of the four; finally the one absorbs the essence of the three, and the work is completed. This process lies many millennia ahead, during the inevitable period of the gradual obscuration of our system. Four of the Heavenly Men find Their magnetic opposites, and fuse and blend. First this takes place between Themselves, the negative and the positive rays merging and fusing, forming then the two from the four. Again the two merge, producing a united whole, and the one thus produced blends with the major third ray, the intelligence aspect,—the ray represented in our planetary Hierarchy by the Mahachohan. So the fusion will proceed until ultimately unity is reached in the system, and the Son has accomplished His purpose. He is perfected love-wisdom; his light shines forth cosmically; His magnetic radius touches the periphery of His cosmic opposite, and the marriage of the Son is effected. The two cosmic units merge.

If we here naturally ask which is the cosmic unit that is our solar opposite, we shall be told that that question

[95] Serpent swallowing its tail.—S. D., I, 704; II, 531.

lies hid for the present, though it is hinted at in the *Secret Doctrine,* and in other sacred books. A hint lies concealed in the relationship of the Pleiades to our earth, but not until a further precession of the equinoxes will it be more fully seen what is the exact relationship involved.[96]

III. WHY IS THIS SOLAR SYSTEM EVOLVING ALONG THE LINES OF DUALITY?

1. *The Problem of Existence.*

The third question involves one of the most difficult problems in metaphysics, and covers in its consideration the whole perplexing mystery of the reason why there is objectivity at all.

It is one that has been asked under different forms by men of every school of thought—by religious people who enquire:—"Why did God create at all? Why is existence forced upon one and all?"; by scientists in their search for the ultimate truth and in their endeavor to find out the motivation of all that is seen, and to account for sensuous life; by philosophers in their equally diligent search for that animating subjectivity that is expressing itself through all the moral and ethical sciences in every civilisation and among every people; by the biologist in his persistent application to search for the discovery of the source of life, and in his strenuous endeavour to account for the principle of life that is seen ever to evade his investigations; by the mathematician, who, dealing with the form side of manifestation in all the grades of mathematics, decides that God geometrises, that law and rule pervade universally, that the one exists by means of the many, and who yet is unable to solve the problem as to who that geometrising

[96] Students might compare the following references and then form their own conclusions.—S. D., I, 711 note, 545, 439; II, 811, 830, 581, 582, 426, 454, 654, 371.

identity may be. So the problems persist, and all the many lines of approach (in the endeavour to find the solution) end in the cul-de-sac of hypothesis, and in the recognition of an ultimate something of such an elusive nature, that men are forced seemingly to predicate a source of energy, of life, of intelligence, and to call it by diverse names according to the trend (religious, scientific or philosophical) of their minds. God, the Universal Mind, Energy, Force, the Absolute, the Unknown,—these terms and many others are forced from the lips of those who, by means of the form side, seek the Dweller within the form, and cannot find Him as yet. This failure to find Him is due to the limitations of the physical brain, and to the lack of development in the mechanism whereby the spiritual may be known, and whereby He may, and eventually will, be contacted.

The problem of duality is the problem of existence itself, and cannot be solved by the man who refuses to recognise the possibility of two occult facts:

1. That the entire solar system embodies the consciousness of an Entity, who originates on planes entirely without the solar ring-pass-not.
2. That manifestation is periodical and that the Law of Rebirth is the method that evolution takes in dealing with a man, a planetary Logos, and a solar Logos. Hence, the emphasis laid in the Proem of the *Secret Doctrine* on the three fundamentals,[97]
   a. The Boundless Immutable Principle and
   b. The periodicity of the Universe.
   c. The identity of all souls with the Oversoul.

When scientists recognise these two facts then their explanations will take a different line and the truth, *as it is,* will begin to illuminate their reason. Few men are yet ready for illumination, which is simply the light of the

[97] S. D., I, 42-44.

intuition breaking through the barriers that the rational faculty has erected. The duality of the solar system will eventually be recognised as dependent upon the following factors:

a. Existence itself.
b. Time and space.
c. The quality of desire or necessity.
d. The acquisitive faculty inherent in life itself. This faculty, by the means of motion, gathers to itself the material whereby it achieves its desire, whereby it fabricates the form through which expression is sought, and whereby it confines itself within the prison of the sheath in order to gain experience.

The supposition is correct that this theory takes for granted a mighty Intelligence who works thus through an ordered plan, and Who consciously takes shape and incarnates in order to carry out specific purposes of His own. But this hypothesis is but the rock bottom fact underlying the eastern teaching, and is one that is largely accepted, though diversely expressed and viewed by thinkers of all schools of thought throughout the globe. Even this conception is but a partial presentation of the real Idea, but owing to the limitations of man at this stage of evolution, it is sufficient as a working basis on which he may erect his temple of truth.

This Entity, Whom we call the solar Logos, is in no sense the same as the personal God of the Christian, who is no more nor less than man himself, expanded into a being of awful power, and subject to the virtues and vices of man himself. The solar Logos is more than man, for He is the sumtotal of all the evolutions within the entire solar system, including the human, which is an evolution standing at a middle point in relation to the other evolutions. On one side of him are ranged hosts of beings who are more than human, and who, in

past kalpas, reached and passed the stage where man now is; on the other side are hosts of the subhuman evolutions who in future kalpas will achieve the stage of humanity. Man stands midway between the two, and is at the point of balance; herein lies his problem. He does not partake wholly of the material side of evolution, nor is he wholly the expression of the third Logos, the Brahma aspect of the Deity, Who is an expression of pure energy or intelligence, motivating that tenuous something which we call substance. He is not wholly Spirit, the expression of the first Logos, the Mahadeva aspect, which is an expression of pure will or necessitous desire, impelling to manifestation. It is the fundamental motive itself or the great will to be. Man is a product of the union of the two; he is the meeting place of matter or active intelligent substance, and of Spirit or the basic will. He is the child born of their marriage or at-one-ement. He assumes objectivity in order to express that which is in each of the two opposites, plus the result of their merging in himself.

2. *Its Nature and Duality.*

In terms of *quality* what have we? Active intelligence at one with will or power produces that "Son of necessity"[98] (as H. P. B. expresses it) Who embodies intelligence, will or desire, and their united latent demonstration, love-wisdom.

In terms of *Fire* how might we express an analogous thought? The fire latent in matter—itself a product of an earlier manifestation of the same cosmic Identity, or the relatively perfected quality worked out by Him in a previous cosmic incarnation—is set in motion again by the desire of that same Identity to circle once more the wheel of rebirth. That "fire by friction" produces heat and radiation and calls forth a reaction from its

[98] S. D., I, 74.

opposite "electric fire" or spirit. Here we have the thought of the Ray striking through matter, for the action of electric fire is ever forward, as earlier suggested. The one Ray "electric fire" drops into matter. This is the systemic marriage of the Father and the Mother. The result is the blending of these two fires, and their united production of that expression of fire which we call "solar fire." Thus is produced the Son. Active Intelligence and Will are united and love-wisdom, when perfected through evolution, will be the outcome.

Electric fire or Spirit, united to fire by friction (heat) produces solar fire or light.

Hence, when the cosmic Entity takes form, there is added to the active intelligence which is the product of His earlier incarnation, a further quality, which is inherent and potential, that of love-wisdom. This is the ability to love that which is objective or the not-self, and ultimately to use with wisdom the *form*. Pure will is as yet an abstraction, and will only be brought into full development in another incarnation of the Logos. Mind or Intelligence is not an abstraction; it is something that is. Neither is love-wisdom an abstraction. It is in process of development or bringing into manifestation, and is the aspect of the Son.

What is above stated is in no way new, but these thoughts on essential duality are gathered together, in order to convey to our minds the necessity of viewing these things from the standpoint of their place in the cosmic scheme, and not from the point of view of our own planetary evolution and of man himself. *Humanity is that evolution through which the Son aspect is to express itself most perfectly in this cosmic incarnation.* Man blends the pairs of opposites, and the three fires meet in him. He is the best expression of the manasic principle and might be considered, from one very interesting

standpoint, the *chef-d'œuvre* of Brahma. He is the sheath for the life of God; he is the individualised consciousness of the Logos, manifesting through the seven divine Manasaputras, or Heavenly Men, in Whose bodies each unit of the human family finds place. He is the Vishnu aspect in process of development through the intelligence of Brahma, impelled by the will of Mahadeva. Therefore, in a peculiar sense man is very important, as he is the place of at-one-ment for all the three aspects; nevertheless, he is very unimportant for he is not the apex of the triangle, but simply the middle point, if WE view the triangle thus:

Spirit-Father.

The Son or man.

Matter-Mother.

The evolution of the Son, or the cosmic incarnation of the Christ, is of immense importance in the plans of the Being greater than the Solar Logos, HE ABOUT WHOM NAUGHT MAY BE SAID. The animating principles of allied constellations and systems watch the progress of the evolution of the Son with keenest attention.

Just as the planet called the earth is regarded as the turning point or the battle-ground between Spirit and matter, and is therefore, from that very consideration, of great importance, so our solar system holds an analogous place in the cosmic scheme. The cosmic man, the solar Arjuna, is wrestling for His individualised perfected self-consciousness, and for freedom and liberation from the form, and from the not-self. So man on this planet battles for similar ideals on his tiny scale; so battle in heaven Michael and His Angels, or the divine Heavenly Men, Whose problem is the same on the higher scale.

Duality, and the interplay between the two produces:

a. Objectivity, or the manifested Son or Sun.
b. Evolution itself.
c. The development of *quality.*
d. Time and sight.

The questions we are now engaged in answering embody certain fundamental aspects of manifestation, viewed principally from the subjective or psychic angle.

IV. WHAT IS CONSCIOUSNESS? WHAT IS ITS PLACE IN THE SCHEME OF THINGS?

Consciousness might be defined as the faculty of apprehension, and concerns primarily the relation of the Self to the not-self, of the Knower to the Known, and of the Thinker to that which is thought about. All these definitions involve the acceptance of the idea of duality, of that which is objective and of that which lies back of objectivity.[99]

Consciousness expresses that which might be regarded as the middle point in manifestation. It does not involve entirely the pole of Spirit. It is produced by the union of the two poles, and the process of interplay and of adaptation that necessarily ensues. It might be tabulated as follows, in an effort to clarify by visualisation

[99] "Consciousness is the kosmic seed of superkosmic omniscience. It has the potentiality of budding into divine consciousness."—S. D., III, 555.
The universe is an aggregate of states of consciousness.—S. D., II, 633.
Consciousness may be roughly divided into:
1. Absolute or God Consciousness....Unmanifested Logos.
"I am That I am."
2. Universal or Group Consciousness..Manifested Logos.
"I am That." Consciousness of planetary Logos.
3. Individual or Self-Consciousness....Human consciousness.
"I am."
4. Consciousness or Atomic Consciousness ..... Sub-human consciousness.
The goal of consciousness for:
1. A planetary Logos..... Absolute consciousness.
2. Man ..... Group consciousness.
3. Atom ..... Self-consciousness.
The Logos is the Macrocosm for Man.—S. D., I, 288, 295.
Man is the Macrocosm for the Atom. . . .
Summation: The Life and the Lives.—S. D., I, 281, 282.

First Pole	*The Point of Union*	*Second Pole*
First Logos	Second Logos	Third Logos.
Mahadeva	Vishnu	Brahma.
Will	Wisdom-Love	Active Intelligence.
Spirit	Consciousness	Matter.
Father	Son	Mother.
Monad	Ego	Personality.
The Self	The relation between	The Not-Self.
The Knower	Knowledge	The Known.
Life	Realisation	Form.

One could go on piling up terms, but the above suffices to demonstrate the relationship between the threefold Logos, *during manifestation.* Emphasis must be laid upon the above fact: The solar system embodies the above logoic relationship during evolutionary objectivity, and the whole aim of progressive development is to bring the Son of the Father and the Mother, to a point of full realisation, of complete self-consciousness, and to full and active knowledge. This Son is *objectively* the solar system, *inherently* will or power, and *subjectively* He is love-wisdom. This latter quality is in process of development through the utilisation of active intelligence.

The three manifested Persons of the logoic Triad seek full development by means of each other. The will to be, of the Mahadeva aspect, seeks, with the aid of the intelligence of Brahma, to develop love-wisdom, or the Son aspect, the Vishnu aspect. In the microcosmic system, the reflection of the threefold Logos, the man is endeavoring through the three vehicles to attain the same development on his own plane. On higher planes the Heavenly Men (through atma-buddhi-manas) aim at a similar progression. These two, the Heavenly Men plus the units in Their bodies, which are composed of deva and human monads form, in their totality, the Grand Heavenly Man. When man achieves, then the Heavenly Men likewise achieve; when They reach Their full growth and know-

ledge, and are self-conscious on all planes, then the Son achieves, and the solar system (His body of manifestation and experience) has served its purpose. The son is liberated. Extend the idea of this threefold development of consciousness to the Logos in a still larger cycle (to that of the three solar systems of which this is the middle one) and we have repeated on cosmic levels in connection with the Logos, the process of the development of man in the three worlds.

THE MACROCOSM

The first solar system... embodied.....the "I am" principle.
The second solar system. is embodying...the "I am that" principle.
The third solar system.. will embody....the "I am that I am" principle.

THE MICROCOSM

The first manifestation, the Personality, embodies the "I am" principle.
The second manifestation, the Ego, is embodying the "I am that" principle.
The third manifestation, the Monad, will embody the "I am that I am" principle.

Thus the different factors play their part in the general scheme of things, and all are interrelated, and all are interested parts and members one of the other.

V. IS THERE A DIRECT ANALOGY BETWEEN THE DEVELOPMENT OF A SYSTEM, A PLANET, A MAN AND AN ATOM?

If by this question the desire exists to demonstrate exact similarity, the answer must be: No, the analogy is never exact in detail but only in certain broad basic correspondences. In all the four factors, there will be found unchangeable points of resemblance, but in development the stages of growth may not appear the same in detailed evolution, viewed from the standpoint of a man in the

three worlds, handicapped as he is by limited apprehension. The points of resemblance between the four might be summed up as follows, taking the atom on the physical plane as our starting point, and developing the concept from stage to stage:

An Atom.[1]

a. An atom consists of a speroidal form containing within itself a nucleus of life.

b. An atom contains within itself differentiated molecules, which in their totality form the atom itself. For instance, we are told that the physical atom contains within its periphery fourteen thousand millions of the archetypal atoms, yet these myriads demonstrate as one.

c. An atom is distinguished by activity, and shows forth the qualities of:

a. Rotary motion.
b. Discriminative power.
c. Ability to develop.

d. An atom, we are told, contains within itself three major spirals and seven lesser [2] which ten are in process

[1] In connection with *the Atom*, the *Secret Doctrine* says:
1. Absolute intelligence thrills through every atom. S. D., I, 298.
2. Wherever there is an atom of matter, there is life ..... S. D., I, 245, 269, 279.
3. The atom is a concrete manifestation of the Universal Energy ..... S. D., I., 201.
4. The same invisible lives compose the atoms, etc. .S. D., I, 281.
5. Every atom in the universe has the potentiality of self-consciousness ..... S. D., I, 132; II, 742.
6. Atoms and souls are synonymous in the language of Initiates..... S. D., I., 620, 622.
7. The atom belongs wholly to the domain of metaphysics ..... S. D., I, 559.
8. Deity is within every atom ..... S. D., I, 89, 183.
9. Every atom is doomed to incessant differentiation ..... S. D., I, 167.
10. The object of the evolution of the atom is Man. .S. D., I, 206.
11. A germ exists in the centre of every atom..... S. D., I, 87; II, 622.
12. There is heat in every atom..... S. D., I, 112.
13. Every atom has 7 planes of being ..... S. D., I, 174.
14. Atoms are vibrations..... S. D., I, 694.

[2] *Inner Life:* Vol. II, 177-179. *Occult Chemistry*, p. 22. *Occult Chemistry*, Appendix II and III. Babbitt's *"Light and Colour,"* pp. 97-101.

of vitalisation, but have not yet attained full activity. Only four are functioning at this stage, and the fifth is in process of development.

e. An atom is governed by the Law of Economy, is coming slowly under the Law of Attraction, and will eventually come under the Law of Synthesis.

f. An atom finds its place within all forms; it is the aggregation of atoms that produces form.

g. Its responsiveness to outer stimulation:

Electrical stimulation, affecting its objective form.
Magnetic stimulation, acting upon its subjective life.
The united effect of the two stimulations, producing consequent internal growth and development.

An atom therefore is distinguished by:

1. Its spheroidal shape. Its ring-pass-not is definite and seen.
2. Its internal arrangement, which comprises the sphere of influence of any particular atom.
3. Its life-activity, or the extent to which the life at the centre animates the atom, a relative thing at this stage.
4. Its sevenfold inner economy in process of evolution.
5. Its eventual synthesis internally from the seven into the three.
6. Its group relation.
7. Its development of consciousness, or responsiveness.

Having predicated the above facts of the atom, we can extend the idea now to man, following the same general outline:

A Man.

a. A man is spheroidal in form, he can be seen as a circular ring-pass-not, a sphere of matter with a nucleus

of life at the centre. In predicating this we are considering the true man in his fundamental position as the Ego, with his sphere of manifestation, the causal body,—that body which forms the middle point between Spirit and matter.

b. A man contains within himself differentiated atoms, which in their totality make up the objective form of the man on the planes of his manifestation. All are animated by his life, by his persistent will-to-be; all vibrate according to the point reached by the man in evolution. As seen from the higher planes man demonstrates as a sphere (or spheres) of differentiated matter, vibrating to a certain measure, tinctured by a certain color, and rotating to a fixed key—the key of his life cycle.

c. A man is distinguished by activity on one or more planes in the three worlds, and shows forth the qualities of:

1. Rotary motion, or his particular cycling on the wheel of life, around his egoic pole.
2. Discriminative capacity, or the power to choose and gain experience.
3. Ability to evolve, to increase vibration and to make contact.

d. A man contains within himself three major principles,—will, love-wisdom, active intelligence or adaptability—and their differentiation into the seven principles. These, making the eventual ten of perfected manifestation, are in process of vitalisation, but have not yet attained full expression. Only four principles in man are active, and he is in process of developing the fifth, or manasic principle. Note how perfect is the analogy between man, viewed as the lower quaternary developing the principle of mind, and the atom with its four spirillæ active, and the fifth in process of stimulation.

e. A man is governed by the Law of Attraction, is

evolved through the Law of Economy, and is coming under the Law of Synthesis. Economy governs the material process with which he is not so much consciously concerned; attraction governs his connection with other units or groups, and synthesis is the law of his inner Self, of the life within the form.

f. Man finds his place within the group form. Egoic groups and the Heavenly Men are formed by the aggregate of human and of deva units.

g. His responsiveness to outer stimulation:

a. Electrical stimulation, affecting the outer form, or pranic response.

b. Magnetic stimulation, acting upon his subjective life. This emanates from his egoic group, and later from the Heavenly Man, in Whose body he is a cell.

c. The united effect of these two stimulations, inducing steady growth and development.

A man is distinguished therefore by:

1. His spheroidal shape. His ring-pass-not is definite and seen.
2. His internal arrangement; his entire sphere of influence is in process of development. At present that sphere is limited and his range of activity is small. As the body egoic is developed, the nucleus of life at the centre increases its radius of control until the whole is brought under rule and government.
3. His life activity or the extent to which at any given time he demonstrates self-consciousness, or controls his threefold lower nature.
4. His sevenfold inner economy; the development of his seven principles.

5. His eventual internal synthesis under the working of the three laws from the seven into the three and later into the one.
6. His group relation.
7. His development of consciousness, of responsiveness to contact, involving therefore the growth of awareness.

A Heavenly Man.[3]

a. Each Heavenly Man is likewise to be seen as spheroidal in shape. He has His ring-pass-not as has the atom and the man. This ring-pass-not comprises the entire planetary scheme; the dense physical globe of any one chain being analogous in His case to the physical body of any man, and to the atom on the physical plane. Each scheme of seven chains is the expression of the life of an Entity, Who occupies it, as does a man his body, for purposes of manifestation and in order to gain experience.

[3] These Heavenly Men are:
1. The sum-total of consciousness.....S. D., I, 626,
2. The Creators .....S. D., I, 477, 481-485.
Compare S. D., II, 244.
a. They are the seven primary creations, or the taking of the etheric body by a Heavenly Man.
b. They are the seven secondary creations, or the taking of the dense physical body.
Trace this in the Microcosm, and the work of the devas of the ethers in building the body.
c. The aggregate of divine intelligence.....S. D., I, 488,
d. The mindborn Sons of Brahma.....S. D., I, 493,
S. D., II, 610, 618.
They are the logoic Quaternary, the Five, and the Seven.
e. The seven Rays.....S. D., I, 561,
S. D., II, 201.
They are the seven paths back to God.....Spirit.
They are the seven principles metaphysically.
They are the seven races physically.
f. The Lords of ceaseless and untiring devotion.....S. D., II, 92,
g. The failures of the last system .....S. D., II, 243,
h. The polar opposites to the Pleiades .....S. D., II, 579, 581.
Our system is masculine occultly and the Pleiades is feminine.
A Heavenly Man in His planetary scheme creates in a similar manner. See S. D., II, 626.

b. A Heavenly Man contains within Himself that which corresponds to the cells within the vehicles of expression of a human being. The atoms or cells in His body are made up of the aggregate of the deva and human units who vibrate to His key note, and who respond to the measure of His life. All are held together and animated by His will to be, and all vibrate according to the point achieved by Him in evolution. From the cosmic standpoint a Heavenly Man can be seen as a sphere of wondrous life, which includes within its radius of influence the vibratory capacity of an entire planetary scheme. He vibrates to a certain measure, which can be estimated by the activity of the life pulsating at the centre of the sphere; the entire planetary scheme is tinctured by a certain color, is rotating to a fixed key which is the key of His life cycle within the still greater mahamanvantara or logoic cycle.

c. A Heavenly Man is distinguished by His activity on one or other of the planes which we call the Triadal, or Atma-Buddhi-Manas, in the same way as a man is distinguished by his activity on one of the planes in the three worlds, mental-astral-physical. Eventually a man is self-conscious on all three. Eventually a Heavenly Man is fully self-conscious on the higher three. Every forward movement or increased vitality in the aggregate of men in the three worlds, is paralleled by an analogous activity on the three higher planes. The action and the interaction between the life animating the groups or the Heavenly Men, and the life animating the atoms or men who form the units in groups is both mysterious and wonderful. A Heavenly Man on His own planes likewise shows forth the qualities of:

> Rotary motion, or His particular cycling activity around His life wheel, a planetary scheme, and thus around His egoic pole.

Discriminating capacity, or the power to choose and thereby gain experience. They are the embodiments of manas or the intelligent faculty (hence Their title of Divine Manasaputras) which comprehends, chooses and discards, thus attaining knowledge and self-consciousness. This manasic faculty They developed in earlier kalpas or solar systems. Their purpose is now to utilise that which is developed to bring about certain specific effects and to attain certain specific goals.

Ability to evolve, to increase vibration, to gain knowledge, and to make contact. This increased vibration is of a gradual and evolutionary order and proceeds from centre to centre as it does in man, and as it does in the case of the atomic spirillæ. Their aim is to achieve uniformity of contact with each other, and to merge eventually Their separated identities in the One Identity, retaining simultaneously full self-consciousness or individualised self-apprehension.

d. A Heavenly Man contains within Himself three major principles—will, love-wisdom, intelligence, and their manifestation through the seven principles so often discussed in our occult literature. These make the ten of His ultimate perfection, for the seven are resolved into the three, and the three into the one.

Each Heavenly Man has, of course, His primary coloring or principle as has man and the atom. Man has for his primary coloring or principle that of the Heavenly Man in Whose body he is a unit. He has also the other two major principles (as has the Heavenly Man), and their differentiation into the seven as earlier said. The atom has for primary coloring or principle, that of the egoic ray of the human being for instance in whose body it finds place. This, of course, is in connection with the

physical atom in a man's body. This coloring manifests as the vibration setting the measure of the major three spirillæ and the minor seven.

Only four principles in the Heavenly Men are as yet manifesting to any extent, though One of Them is rather in advance of the others, and has the fifth principle vibrating adequately, while certain others are in process of perfecting the fourth. The Heavenly Man of our chain is vibrating somewhat to the fifth principle, or rather is in process of awakening it to life. His fourth vibration or principle in this fourth round or cycle, and on this fourth globe, is awakened, though not functioning as it will in the fifth round. Much of the trouble present in the planet at this time arises from the coming into activity of the higher or fifth vibration, which will be completed and transcended in the next or fifth cycle. The analogy, as in man and the atom, again holds good but not in exact detail.

e. A Heavenly Man is governed by the Law of Attraction, has transcended the Law of Economy, and is rapidly coming under the Law of Synthesis. Note therefore the gradual stepping-up of the control and the fact that:

First. The Law of Economy is the primary law of the atom. The Law of Attraction is coming into control of the atom. The Law of Synthesis is but slightly felt by the life of the atom. It is the law of life.

Second. The Law of Attraction is the primary law of man. The Law of Economy is a secondary law for man. It governs the matter of his vehicles. The Law of Synthesis is steadily beginning to be felt.

Third. The Law of Synthesis is the primary law of a Heavenly Man. The Law of Attraction has full sway. The Law of Economy is transcended.

The dense physical body is not a principle for a Heavenly Man, hence the Law of Economy is transcended.

The Law of Attraction governs the material process of form building. The Law of Synthesis is the law of His Being.

f. A Heavenly Man is finding His place within the logoic groups, and is seeking to realise His position among the seven and by realisation to approximate unity.

g. His responsiveness to outer stimulation. This viewed from the limited human standpoint touches on realms unattainable by man's intellect as yet. It deals with:

Electrical stimulation, and concerns the response to solar radiation, and to paralleling planetary radiation.

Magnetic stimulation, acting upon His subjective life. This radiation emanates from sources outside the system altogether. We might note the following facts:

Magnetic stimulation of the *physical atom* emanates from man on astral levels, and later from buddhic levels.

Magnetic stimulation of *man* emanates from the Heavenly Men on buddhic, and later on monadic levels.

Magnetic stimulation of a *Heavenly Man* emanates extra-systemically, from the cosmic astral, the united effect of these stimulations inducing steady internal development.

A Heavenly Man is distinguished therefore by:

1. His spheroidal shape. His ring-pass-not, during objectivity, is definite and seen.
2. His internal arrangement and His sphere of influence, or that activity animating the planetary chain.
3. His spiritual life control at any given period. It is the power whereby He animates His seven-

fold nature. Note the increase of influence as compared to man's threefold radius.

4. His eventual ultimate synthesis from the seven into the three and from thence into one. This covers the obscuration of the globes, and the blending into unity of the seven principles which each globe is evolving.
5. His evolution under Law and consequent development.
6. His group relation.
7. His development of consciousness and of awareness.

Finally, we must extend these ideas to a Solar Logos, and see how complete the analogy persists. The paragraphs dealing with stimulation, magnetic and electric, inevitably brings us back to the contemplation of fire, the basis and source of all life.

A Solar Logos.

a. A solar Logos, the Grand Man of the Heavens, is equally spheroidal in shape. His ring-pass-not comprises the entire circumference of the solar system, and all that is included within the sphere of influence of the Sun. The Sun holds a position analogous to the nucleus of life at the centre of the atom. This sphere comprises within its periphery the seven planetary chains with the synthesising three, making the ten of logoic manifestation. The Sun is the physical body of the solar Logos, His body of manifestation, and His life sweeps cycling through the seven schemes in the same sense as the life of a planetary Logos sweeps seven times around His scheme of seven chains. Each chain holds a position analogous to a globe in a planetary chain. Note the beauty of the correspondence, yet withal the lack of detailed analogy.[4]

b. A solar Logos contains within Himself, as the atom in His body of manifestation, all groups of every kind,

[4] S. D., I, 136.

from the involutionary group-soul to the egoic groups on the mental plane. He has (for the animating centres of His body (the seven major groups or the seven Heavenly Men, who ray forth Their influence to all parts of the logoic sphere, and who embody within Themselves all lesser lives, the lesser groups, human and deva units, cells, atoms and molecules.

Seen from cosmic levels, the sphere of the Logos can be visualised as a vibrating ball of fire of supernal glory, containing within its circle of influence, the planetary spheres likewise vibrating balls of fire. The Grand Man of the Heavens vibrates to a steadily increasing measure; the entire system is tinctured by a certain color,—the color of the life of the Logos, the One Divine Ray; and the system rotates to a certain measure, which is the key of the great kalpa or solar cycle, and revolves around its central solar pole.

c. The solar Logos is distinguished by His activity on all the planes of the solar system; He is the sumtotal of all manifestation, from the lowest and densest physical atom up to the most radiant and cosmic ethereal Dhyan Chohan. This sevenfold vibratory measure is the key of the lowest cosmic plane, and its rate of rhythm can be felt on the cosmic astral, with a faint response on the cosmic mental. Thus the life of the logoic existence on cosmic levels, may be seen paralleling the life of a man in the three worlds, the lowest of the systemic planes.

On His own planes the Logos likewise shows forth:

First. Rotary motion. His life as it cycles through a day of Brahma, can be seen spiralling around His greater wheel, the ten schemes of a solar system.

Second. Discriminatory capacity. His first act, as we know, was to discriminate or choose the matter he needed for manifestation. That choice was controlled by:

Cosmic Karma.
Vibratory capacity.
Responsive coloring or quality.
Numerical factors involved in cosmic mathematics.

He is the embodiment of cosmic manas, and through the use of this faculty He seeks—by means of animated form—to build into His cosmic causal body, a paralleling quality of love-wisdom.

Third. Ability to progress, to increase vibration, and to gain full self-consciousness on cosmic levels.

d. The solar Logos contains within Himself the three major principles or aspects, and their differentiation into seven principles. These make the ten of His ultimate perfection and are eventually synthesised into the one perfected principle of love-wisdom. This ultimate principle is His primary coloring. Each principle is embodied in one of the schemes, and is being worked out through one of the Heavenly Men. Only four principles are as yet manifested to any extent, for the evolution of the Logos parallels that of the Heavenly Men.

e. The solar Logos is governed by the Law of Synthesis. He holds all in synthetic unity or homogeneity. His subjective life is governed by the Law of Attraction; His material form is governed by the Law of Economy. He is coming under another cosmic law as yet incomprehensible to men, which law is but revealed to the highest initiates.

f. The solar Logos is in process of ascertaining His place within the greater system in which He holds a place analogous to that of a Heavenly Man in a solar system. He seeks *first* to find the secret of His own existence, and to achieve full Self-Consciousness; *secondly* to ascertain the position and place of His polar opposite; *thirdly* to

merge and blend with that polar opposite. This is the cosmic marriage of the Logos.

g. A solar Logos is distinguished by His responsiveness to outer stimulation. This concerns itself with:

Electrical stimulation or His response to electrical fohatic force emanating from other stellar centres, and controlling largely the action of our system and its movements in space in relation to other constellations.

Magnetic stimulation, acting upon His subjective Life, and emanating from certain cosmic centres hinted at in the *Secret Doctrine.* These find their source on cosmic buddhic levels.

It is their united effect which induces steady development.

The solar Logos is distinguished

1. By the spheroidicity of His manifesting existence. His solar ring-pass-not is definite and seen. This can only be demonstrated as yet by the endeavour to ascertain the extent of the subjective control, but the measure of the solar sphere of influence, or the magnetic attraction of the Sun to other lesser bodies which it holds in circular motion around itself.
2. By the activity of the life animating the ten schemes.
3. By the extent of the control exerted by the Logos at any given period.
4. By the ultimate synthesis of the seven schemes into three and thence into one. This covers the obscuration of the schemes and the unification of the seven principles which they embody.
5. By His subjection to the Law of His Being.
6. By His group relation.
7. By His unfoldment of Consciousness, the time fac-

tor being controlled by the measure of the unfoldment of all the conscious units in His body.

Here we have traced very briefly some of the analogies between the four factors earlier mentioned, and have in a cursory way answered the question. These points, if dwelt upon, will be found of real assistance in developing the mental appreciation of the student, and in increasing his apprehension of the beauty of the entire solar scheme.

VI. WHAT IS THE MIND ASPECT? WHY IS THE MANASIC PRINCIPLE OF SUCH IMPORTANCE? WHO ARE THE MANASAPUTRA?

We are now to touch upon the profoundest mystery of the whole manifested solar system—the mystery spoken of by H. P. B. as the mystery of electricity.[5] It is intimately connected with the life of God as demonstrated through His seven Centres, the seven Heavenly Men, the Divine Manasaputras. This problem is not soluble as yet exoterically and but little can be revealed to the general public. This is for three reasons:

First, the stage reached by man does not permit of his correct apprehension of these abstractions.

Second, the greater part of the possible explanation is only revealed to initiates who have passed the third Initiation, and even to them in a carefully graded manner.

Third, the revelation of the close connection between mind and fohat or energy, or between thought power and electrical phenomena—the effect of fohatic impulse on matter—is fraught with peril, and the missing link (if so it might be termed) in the chain of reasoning from phenomena to its initiatory impulse, can only be safely imparted when the bridge between higher and lower mind, is adequately constructed. When the lower is under the control of the higher, or when the quaternary is merging into the triad, then man can be trusted with the re-

[5] S. D., I, 439, 221, 107.

maining four fundamentals. Three of these fundamentals are laid down for us in the Proem of the *Secret Doctrine*,[6] and with the evolving concept of psychology, make the revealed three and the dawning fourth. The other three are esoteric and must remain so until each man has for himself worked at his spiritual development, built the bridge between the higher and the lower mind, prepared the shrine in the temple of Solomon for the Light of God, and turned his activities into altruistic helping of the evolutionary plans of the Logos.

When these qualities are assuming a foremost place and when man has demonstrated the thoroughness of his will to serve, then the clue will be put into his hands and he will find the method whereby electrical impulse, demonstrating as heat, light and motion, is controlled and utilised; he will discover the source of the initial impulse from extra-systemic centres, and discover the basic rhythm. Then, and only then, will he be a truly intelligent co-operator, and (escaping from the control of the Law in the three worlds) will wield the law himself within the lower spheres.

1. *The Nature of Manifestation.*

Here are three important questions to be dealt with as one, all bearing on the same subject, and all concerned with the fact of intelligent objectivity itself. Perhaps if we paraphrased the threefold query, and brought it down to microcosmic objectivity, the problem might not appear so complex. We might express it thus:

What is the thought aspect of a human being? Why is his mind and mental process of such importance? Who is the Thinker?

Man, in essential essence, is the higher triad demonstrating through a gradually evolving form, the egoic or causal body, and utilising the lower threefold personality

[6] S. D., I, 42-44.

as a means to contact the lower three planes. All this has for purpose the development of perfect self-consciousness. Above the triad stands the Monad or the Father in Heaven—a point of abstraction to man as he views the subject from the physical plane. The Monad stands to him in the position of the Absolute, in the same sense as the undifferentiated Logos stands to the threefold Trinity, to the three Persons of logoic manifestation. The parallel is exact.

1. The Monad.
2. The threefold Triad, Atma-Buddhi-Manas, or spiritual will, intuition, and higher mind.
3. The body egoic or the causal body, the shrine for the buddhic principle. This body is to be built by the power of the mind. It is the manifestation of the three.
4. The threefold lower nature, the points of densest objectivity.
5. This threefold lower nature is in essence a quaternary—the etheric vehicle, animating life or prana, kama-manas, and lower mind. Manas or the fifth principle, forms the link between the lower and the higher.[7]

We have, therefore, our lower four, our higher three, and the relation between them, the principle of mind. Here we have the seven formed by the union of the three and the four, and another factor, making eight. *The ultimate seven will be seen when buddhi and manas are merged.* Much has been hinted at in certain of our occult books about the eighth sphere. I would suggest that in this linking factor of intelligent mind, we have a clue to the mystery. When mind becomes unduly developed and ceases to unite the higher and the lower, it forms a sphere of its own. This is the greatest disaster that can overtake the human unit.

[7] S. D., I, 107.

Therefore we have:

Monad, the microcosmic absolute.
Pure Spirit.
The one and only.

The monadic trinity.

First aspect .....Atma or spiritual will.
Second aspect .....Buddhi, the Christ principle.
Third aspect .....Manas, or higher mind.

The Son aspect in objectivity.
The body egoic or causal body.

The lower quaternary.

1. The mental body.
2. The astral or emotional body.[8]
3. Prana, or vital energy.
4. Etheric body.

The microcosm reproduces the solar system in miniature. The above deals with the objective forms, corresponding to the sun and the seven sacred planets. But the exoteric form is paralleled by a psychic development which we call the seven principles. Man develops seven principles, which might be enumerated as follows:

MICROCOSMIC PRINCIPLES [9]

Two higher principles:

1. Active intelligence.
2. Latent love-wisdom.

[8] Kamamanas—That blending of the mental and desire element that forms the personality or common brain-intelligence of the man.
"The energies that express themselves through the lower kinds of mental matter are so changed by it into slower vibrations that are responded to by astral matter that the two bodies are continually vibrating together, and become very closely interwoven."—*The Ancient Wisdom* by Mrs. Besant.

[9] 1. There are two main cosmic principles in nature:—
a. Active and passive, male and female.—S. D., II, 556. I, 46.
b. Buddhi and mahat. See also S. D., I, 357. II, 649. III, 273.
2. These higher principles united produce the three and the seven.—S. D., I, 46.
a. They are called the three Rays of Essence and the four Aspects.—S. D., I, 147.
b. They can be called the three Vehicles with their three Aspects and Atma.—S. D., I, 182.

(The psychic nature of the Monad is twofold.)

1. The principle of atma. Spiritual nature. Will.
2. The principle of buddhi. Love nature. Wisdom.
3. The principle of manas. Intelligence nature, Activity.

Note here that the three principles in terms of the Triad with the two synthesising principles on the plane of the Monad, make five principles and give the key to H. P. B.'s numbering in certain places. We might express it thus:

I. The Absolute ..... The Monad.
II. 1. Prakriti ..... Active intelligence. The Divine Manasaputra.
2. Purusha ..... Love-Wisdom. The Vishnu aspect.

On the plane of objectivity.

III. 3. Atma.
4. Buddhi } The Triad.
5. Manas.

From the standpoint of evolution we regard the higher two and the highest one as the correspondence to the Absolute as He manifests in duality. This is prior to objectivity, which requires the presence of the three. In manifestation we might regard the principles as follows:

c. They are also called the three-tongued Flame of the Four Wicks. —S. D., I, 257.
This is true cosmically and humanly.

The Principles of the Logos..... the seven Planetary Logoi. —S. D., I, 358, 365.

The Principles of the planetary Logos... The vehicle called a chain. —S. D., I, 194, 196. II, 626.

The Principles of man..... The different vehicles.
Note also:—S. D., I, 176, 177. II, 630, 631. I, 189.
Summation:—S. D., III, 475.

3. Cosmic Ideation, focussed in a principle results as the consciousness of the individual.—S. D., I, 351.
a. Appropriation by the individual of a vehicle produces a display of energy of any particular plane. This energy will be of a peculiar colour and quality, according to the plane involved.
4. The seven principles are the manifestation of the one Flame.—S. D., I, 45. III, 374.

Note also the function of the Gods in furnishing man with his principles. S. D., I, 308.

First Principle .....The sphere of manifestation, the monadic egg.
Second Principle ...Atma .....Will.
Third Principle ....Buddhi .....Pure reason, wisdom.
Fourth Principle ...Manas .....Pure mind, higher mind.
Fifth Principle ....Manas .....Lower mind.
Sixth Principle .....Kama-manas ..
Seventh Principle...Pure emotion, or feeling.

These are the principles for the microcosm viewed as having transcended the physical bodies altogether, and thus the tabulation deals entirely *with the subjective life, or the development of the psyche or soul.*

This should be borne carefully in mind else confusion will ensue. In our enumeration we are here dealing with subjectivity and not with form. We have, therefore, considered:

a. Sevenfold objectivity..... the material forms.
b. Sevenfold subjectivity.... the psychic evolution.
c. Sevenfold spirituality.....the life of the Entity.

We will note also that in the tabulation of the spiritual life of the Monad we considered it as fivefold. This was necessarily so in this fivefold evolution, but the remaining two principles might be considered as:

6. The life of the Heavenly Man in Whose body the human Monad finds a place.
7. The life of the Logos in Whose body the Heavenly Man finds place.

It might be useful here to consider another enumeration of the principles of man [10] as he manifests in the

[10] Enumeration of the Principles.—S. D., II, 627, 631.
1st Principle.....Dense physical body. Sthula Sharira.
2nd Principle.....Etheric body. Linga Sharira.
3rd Principle.....Prana. Vital energy.
4th Principle.....Kama-rupa. The energy of desire. —S. D., I, 136.
(These are the lower four principles.)

three worlds, the planes whereon the subjective and the objective are united. What have we there? Let us begin where man begins, with the lowest:

7.	The etheric body..	1. The vital body.
6.	Prana	2. Vital force.
5.	Kama-manas	3. Desire Mind.
4.	Lower mind.....	4. Concrete mind.
3.	Manas	5. Higher or abstract mind.
2.	Buddhi	6. Wisdom, Christ force, intuition.
1.	Atma	7. Spiritual Will.

This is the lowest enumeration for little evolved man at the present time.

From the standpoint of the Ego what can be seen?

I. The Absolute.....Atma. Pure will-to-be.

II. *The Duad.*

1. Buddhi..... Pure reason, wisdom.
2. Manas..... Pure mind.

III. *The Triad.*

3. The causal body.
4. Lower mind.

5th Principle.....Manas. The energy of thought. The middle principle.—S. D., II, 83, 84. II, 332. S. D., II, 669.

6th Principle.....Buddhi. The energy of love.—S. D., II, 649, 676. S. D., III, 58.

7th Principle.....Atma. The synthetic principle.—S. D., I, 357, 201. S. D., III, 142.

See S. D., III, 201, note.

a. Buddhi is the vehicle for atma.
b. Manas is the vehicle for buddhi.
c. Kamarupa is the vehicle for manas.—S. D., II, 171.
d. The etheric body is the vehicle for prana.

Remember also:—

a. That the physical body is not a principle.—S. D., II, 652. III, 445. III, 652.
b. That atma is not a principle. See also S. D., III, 62, 63. III, 293.

(Other enumerations, differing in certain particulars will be found:—S. D., I, 177, 181, 685. II, 669. III, 476, 560. The latter is more esoteric.)

5. Kama-manas.
6. Prana.
7. The etheric body.

In these various enumerations of the principles we are dealing with them (as H. P. B. has pointed out they must be dealt with)[11, 12] from differing standpoints, dependent upon the stage reached and the angle of vision. We have considered them thus in answering question six because we have sought to emphasise and to impress clearly upon our minds that the three lines of development must be remembered when considering the evolution of the Manasaputras.

2. *The Objective Development.*

This is sevenfold in evolution and in time, ninefold during obscuration, and tenfold at dissolution.

Macrocosmic

1. The seven sacred planets of the solar system.
2. The two which are hid, which are the synthesising planets.
3. The one final synthesising planet—the Sun. Seven added to two added to one make ten.

There are ten centres in the Grand Heavenly Man.

A Heavenly Man

1. The seven chains of a scheme.
2. The two synthesising chains.
3. One ultimate chain.

[11] H. P. Blavatsky says in the *Secret Doctrine* in connection with the Principles.

a. That mistakes in the classification are very possible.—S. D., II, 677.
b. That we must seek the occult meaning.—S. D., II, 652. That there are really six not seven principles.
c. That there are several classifications.—S. D., III, 374, 446.
d. That the esoteric enumeration cannot be made to correspond with the exoteric—S. D., III, 476.
e. That the numbering of the principles is a question of spiritual progress.—S. D., III, 456, 460.

[12] S. D., III, 456.

There are ten centres in a planetary Logos.

Microcosm

1. The seven vehicles employed:
   - *a.* The atmic sheath.
   - *b.* The buddhic vehicle.
   - *c.* The causal or egoic body.
   - *d.* The mental body.
   - *e.* The astral body.
   - *f.* The etheric body.
   - *g.* The dense physical.
2. Two synthesising bodies:
   - *a.* The causal body.
   - *b.* The physical body.
3. One synthesising body:
   - *a.* The monadic sheath.

There are seven centres in the physical vehicle which correspond to these bodies, with the synthesising centres at the heart and throat; the head is then the ultimate synthesiser. This tabulation deals entirely with the form side, and with the vehicles indwelt by the Logos, the Manasaputras and by Man.

3. *The Subjective Development.*

This is also sevenfold:

1. Astral.....pure desire, emotion, feeling.
2. Kama-manas....desire-mind.
3. Manas.....lower concrete mind.
4. Higher manas....abstract or pure mind.
5. Buddhi.....pure reason, intuition.
6. Atma.....pure will, realisation.
7. Monadic.....Will, love-wisdom, intelligence.

This deals with the sevenfold development of inherent love-wisdom by the aid of mind. This proceeds macrocosmically through the seven Heavenly Men, Who are

actively intelligent, inherently love, and are objectively seen through Their forms, the planetary schemes. In Their totality They are the Logos, the Grand Man of the Heavens. In the case of a Heavenly Man the development proceeds through the seven groups of human entities who form Their psychic centres. These groups are on their own plane developing intelligence, are inherently love, and can be objectively contacted on the seven chains of a scheme. In the case of individual man, the development proceeds through his seven centres, which are the key to his psychic evolution. A man is also developing intelligence, is inherently love, and is objectively seen through one or other of his bodies.

What I seek to emphasise is the fact of the psychic development, and also that *subjective evolution is the main enterprise of the Logos,* of a planetary Logos and of a man. Active intelligent love (the bringing forth from latency of the inherent quality of love by the intelligent application of the mind faculty) will be the result of the evolutionary process. Just as objectivity is dual, life-form, so subjectivity is dual, mind-love, and the blending of the two produces consciousness. Spirit alone is unity, and is undivided; the development of Spirit (or its assumption of the fruits of evolution) is only to be realised and brought about when the dual evolution of the form and the psyche is consummated. Then Spirit garners the fruits of evolution and gathers to itself the qualities nurtured during manifestation,—perfect love and perfect intelligence showing forth then as active intelligent love-wisdom.

We might, therefore, answer the questions: "What is the Mind aspect and why is it so important?" by saying that the mind aspect is in reality the ability or capacity of the logoic Existence to think, to act, to build, and to evolve in order to develop the faculty of active love. When the Logos, Who is active intelligence, has run His

life-cycle, He will be also love fully manifested throughout Nature. This can be likewise predicated of a Heavenly Man in His sphere and of a man in his tiny cycle. Thus the importance of manas can be fully seen. It is the means whereby evolution becomes possible, comprehension is achieved, and activity is generated and utilised.

Let us now consider how this question can be expressed in terms of Fire:

Objectively	*Subjectively*
1. The sea of fire.	1. Our God is a consuming fire ..... energising will.
2. The akasha ...	2. The Light of God ..... Form aspect.
3. The aether	3. The heat of matter ..... activity aspect.
4. The air	4. The illumination of the intuition.
5. Fire	5. The fire of mind.
6. The astral light.	6. The heat of the emotions.
7. Physical plane electricity ...	7. Kundalini and prana.

Spiritually.

This is hid in a threefold mystery:

1. The mystery of electricity.
2. The mystery of the seven constellations.
3. The mystery of the ONE ABOVE THE LOGOS.

4. *The Heavenly Men and Man.*

The final part of question six is: Who are the Manasaputras?

This will be dealt with in greater detail in connection with our planet when taking up the subject of the coming of the Lords of Flame. It is desirable now to make certain facts clear which must form the basis of any thought upon this subject.

The Divine Manasaputras,[13, 14] Who are known in the *Secret Doctrine* by diverse names, are the Mind-born Sons of Brahma, the third aspect logoic.

They are the seven planetary Logoi, and are the Lords of the Rays, the seven Heavenly Men. They developed the mind aspect in the first solar system, that in which Brahma was paramount, and in Himself embodied objective existence. This He did in the same sense as that in which the second aspect (the Vishnu or Dragon of Wisdom aspect) is the sumtotal of existence in this the second system.

The cells in Their bodies are made up of the units of the human and deva evolutions in the same manner (only on a higher turn of the spiral) as the bodies of human beings are made up of living organisms, the various animated cells, or the lesser lives. This is a basic fact in occultism, and the relationship between the cells in the human vehicles, and the cells in the bodies of a Heavenly

[13] In the *Secret Doctrine* the Heavenly Men are spoken of as:

1. Agents of creation. They are the totality of manifestation. —S. D., I, 470.
2. They are pre-cosmic.—S. D., I, 470.
3. They are the sumtotal of solar and lunar entities.—S. D., I, 152, 470. Compare II, 374.
4. They are the seven Biblical Archangels.
   They are the seven Forces or creative Powers.
   They are the seven Spirits before the Throne.
   They are the seven Spirits of the Planets.—S. D., I, 472, 153.
5. In Their totality They are the Secret Unpronounceable Name. —S. D., I, 473.
6. They are the collective Dhyan Chohans.—S. D., I, 477.
7. They are the seven Kumaras. The seven Rishis.—S. D., I, 493. III, 196, 327.
8. They are the Sons of Light.—S. D., I, 521, 522.
9. They are the Hierarchy of creative Powers.—S. D., I, 233.
10. They are the veiled synthesis.—S. D., I, 362.
11. They are our own planetary deities.—S. D., I, 153.
12. They are all men, the product of other worlds.—S. D., I, 132.
13. They are closely connected with the seven stars of the Great Bear. —S. D., I, 488. S. D., II, 332. II, 579, 668. S. D., III, 195.
14. They are symbolised by circles.—S. D., II, 582.
15. They are collectively the fallen Angels.—S. D., II, 284, 541.

[14] *The Sons of Mind:* are known by various terms, such as:—"The Manasaputras, the Prajapatis, the Kumaras, the Primordial Seven, the Rudras, the Heavenly Men, the Rishis, the Spirits before the Throne.

Man, will be productive of illumination if carefully studied.

Just as a human being has an originating source, the Monad, and a semi-permanent vehicle, the causal body, but manifests through his lower principles (of which the dense physical is not one) so a Heavenly Man has an originating source, His Monad, a semi-permanent body on the monadic levels of the solar system, but manifests through three lower sheaths, our atmic, buddhic, and manasic levels. He is extraneous to the astral and physical planes just as a human being is to the physical. Man vitalises the physical vehicle with his force or heat but he does not occultly count it as a principle. So the Heavenly Man is extraneous to the two lower planes of manifestation though He vitalises them with His force. The human being realises his relationship (as a cell in the body) to a Heavenly Man only when he is developing the consciousness of the Ego on its own plane. If it might be so expressed, the groups of causal bodies are the lowest forms through which a Heavenly Man manifests, just as the physical body is the lowest through which a human being manifests, and this in its etheric connotation.

It should be borne in mind that the manifesting Existences embody certain planes, and have Their points of deepest involution on diverse levels:

a. A Man originates on the monadic level, has his main focal point on the fifth level, the mental, but is seeking full conscious development on the three lower planes, the mental, the astral and the physical.

b. A Heavenly Man has His source outside the solar system (as man outside the three worlds of his endeavor), has His main focal point on the second plane of the system, the monadic, and is seeking consciousness on the planes of the Triad,—this in relation to all the cells in His body. He developed consciousness on the three

lower planes of the three worlds during the first solar system, again in relation to the cells in His body. Man is repeating His endeavor up to the fifth Initiation which will bring him to a stage of consciousness achieved by a Heavenly Man in a much earlier mahamanvantara. In connection with the initiations this should be carefully borne in mind.

c. A solar Logos has His origin on a still higher cosmic level, has His main focal point on the cosmic mental plane but is expressing Himself through the three lower cosmic planes just as man is seeking self-expression in the three worlds. Therefore, the seven major planes of the solar system are in the same relation to Him cosmically as the physical plane is to a human being. They form His etheric and dense bodies. It might be stated that:

1. He vitalises them by His life and heat.
2. He animates them.
3. He is fully conscious through them.
4. The etheric is *in time* His lowest principle, but the dense physical is not counted. The dense cosmic physical body is composed of matter of the three lower planes of the solar system, the mental, the astral and the physical. *The buddhic plane is consequently the fourth cosmic ether.*

d. The Heavenly Men form the seven centres in the body of the Logos. Therefore, They are the spheres of fire which animate His body, and each of Them expresses one form of His force manifestation, according to Their place within the body.

e. Human beings, when centred within their groups on causal levels, form one or other of the seven centres in the body of a Heavenly Man.

f. The solar Logos forms one centre in the body of a still greater cosmic ENTITY. Human beings therefore

find their place within one of the forty-nine centres (not groups, for a centre may be made up of many groups, corresponding to the different parts) of the seven Heavenly Men.

A Heavenly Man, with His seven centres, forms one centre in the body of the solar Logos. I would here point out to you the close connection existing between *the seven Rishis of the Great Bear* and the seven Heavenly Men. The seven Rishis of the Great Bear are to Them what the Monad is to the evolving human unit.

VII. WHY IS THE PROGRESS OF EVOLUTION CYCLIC?

This question is one which necessarily appals us and makes us wonder.

Let us, therefore, deal with it as follows: Certain ideas are involved in the thought of cyclic progression, and these ideas it might pay us well to contemplate.

1. *The Idea of Repetition.*

This repetition involves the following factors:

a. Repetition in time: The thought of cyclic activity necessitates periods of time of differing length—greater or lesser cycles—but (according to their length) of uniform degree. A manvantara, or Day of Brahma, is always of a certain length, and so is a mahamanvantara. The cycles wherein an atom of any plane revolves upon its axis is uniform on its own plane.

b. Repetition in fact: This involves the idea of a key measure, or sound of any particular group of atoms that go to the composition of any particular form. This grouping of atoms will tend to the makeup of a particular series of circumstances and will repeat the measure or sound when an animating factor is brought to bear upon them. When the vitalising force is contacting at stated periods a certain set of atoms, it will call forth from them a specific sound which will demonstrate objectively as environing circumstances. In other words,

the interplay of the Self and the not-self is invariably of a cyclic nature. The same quality in tone will be called forth by the Self as it indwells the form, but the key will ascend by gradual degrees. It is similar to the effect produced in striking the same note in different octaves, beginning at the base.

c. Repetition in space: This concept is involved deep in the greater concept of karma, which is really the law that governs the matter of the solar system, and which commenced its work in earlier solar systems. We have, therefore, *cycles in order,* and repetition in an ever-ascending spiral, under definite law.

The thoughts thus conveyed might be expressed likewise as follows:

a. The solar system repeating its activity ..... Repetition in Space.
b. A planetary chain repeating its activity ..... Repetition in Time.
c. The constant consecutive reverberation of a plane note, of a subplane note, and of all that is called into objectivity by that note ..... Plane Repetition.
d. The tendency of atoms to perpetuate their activity, and thus produce similarity of circumstance, of environment, and of vehicle Form Repetition.

When we carry these ideas on to every plane in the solar system, and from thence to the cosmic planes, we have opened up for ourselves infinitude.

2. *Repetition of Cyclic Action is Governed by Two Laws:*

Perhaps it is more accurate to say that it is governed by one law, primarily, and a subsidiary law. This leads

to two general types of cycles, and is involved in the very nature of the Self and of the not-self. The interplay of the two by the aid of mind produces that which we call environment or circumstance.

The general law, which produces cyclic effect, is the Law of Attraction and Repulsion, of which the subsidiary law is the Law of Periodicity, and of Rebirth. Cyclic evolution is entirely the result of the activity of matter, and of the Will of Spirit. It is produced by the interaction of active matter and moulding Spirit. Every form holds hid a Life. Every life constantly reaches out after the similar life latent in other forms. When Spirit and matter sound the same note evolution will cease. When the note sounded by the form is stronger than that of Spirit, we have attraction between *forms*. When the note sounded by Spirit is stronger than that of matter and form, we have Spirit repelling form. Here we have the basis for the battlefield of life, and its myriads of intermediate stages, which might be expressed as follows:

a. The period of the domination of the form note is that of involution.
b. The period of the repulsion of form by Spirit is that of the battlefield of the three worlds.
c. The period of the attraction of Spirit and Spirit, and the consequent withdrawal from form is that of the Path.
d. The period of domination of the note of Spirit is that of the higher planes of evolution.

To the synchronisation of the notes, or to the lack of synchronisation, may be attributed all that occurs in the world cycles. Thus we have the production of harmony; first, the basic note of matter, then the note of Spirit gradually overcoming the lower note and usurping at-

tention till gradually the note of Spirit overpowers all other notes. Yet it must be borne in mind that it is the note of the life that holds the form together. The note of the Sun, for instance, holds in just attraction the circling spheres, the planets. The notes synchronise and harmonise till the stage of adequacy is reached and the period of abstraction. Cyclic evolution proceeds. A human being, similarly, holds (by means of his note) the atoms of the three bodies together, being to them as the central sun to the planets. Primarily, nevertheless, it may be posited that the Law of Attraction is the demonstration of the powers of Spirit, whilst the Law of Repulsion governs the form. Spirit attracts Spirit throughout the greater cycle. In lesser cycles, Spirit temporarily attracts matter. The tendency of Spirit is to merge and blend with Spirit. Form repulses form, and thus brings about separation. But—during the great cycle of evolution—when the third factor of Mind comes in, and when the point of balance is the goal, the cyclic display of the interaction between Spirit and form is seen, and the result is the ordered cycles of the planets, of a human being, and of an atom. Thus, through repetition, is consciousness developed, and responsive faculty induced. When this faculty is of such a nature that it is an inherent part of the Entity's working capital, it has to be exercised on every plane, and again cyclic action is the law, and hence rebirth again and again is the method of exercise. When the innate conscious faculty of every unit of consciousness has become co-ordinated as part of the equipment of the Logos on every plane of the solar system, then, and only then, will cyclic evolution cease, will rotary movement on every plane of the cosmic physical plane be of such a uniform vibration as to set up action on the next cosmic plane, the astral.

3. *The Third Idea Involved Is That of the Two Types of Cycles*

1. *Rotation on the axis:* This is to be seen whether we are dealing with a minute atom of substance, with a planet revolving on its axis, with the rotation of the causal body, or with the rotation of a solar system.

a. In relation to the human being, this might be considered as the rotation of the various sheaths around the central consciousness during any one incarnation.

b. In relation to a Heavenly Man it might be considered as the rotation of a globe within a chain, or the period of one incarnation.

c. In relation to a solar Logos it might be considered as one complete revolution of the Sun in space, with all that is included within the ring-pass-not.

2. *Rotation around an orbit.* This is the revolution of a sphere of life, not only on its axis, but along a spheroidal path or orbit around a central point.

a. In connection with man this might be considered as the revolution of the wheel of life, or the passage of an entity through the three lower planes down into incarnation and back again.

b. In connection with a Heavenly Man it might be considered as the cycle which we call a round in which the life of the Heavenly Man cycles through all the seven globes.

c. In connection with the solar Logos it is the complete revolution of the solar system around its cosmic centre.

It is to be noted at this point that the ideas dealt with in connection with cyclic evolution cannot be posited apart from the concept of consciousness. The ideas of

time, of space, and of activity (from the point of view of the occultist), can only be conceived as relative to some conscious entity, to some Thinker.

Time to the occultist is that cycle, greater or lesser, in which some life runs some specific course, in which some particular period begins, continues, and ends, in connection with the awareness of some Entity, and is recognised only as time when the participating life has reached a considerable stage of awareness. Time has been defined as a succession of states of consciousness,[15] and it therefore may be studied from the point of view of

[15] The *Secret Doctrine* says:

1. The Universe is in reality but a huge aggregation of states of consciousness.—S. D., II, 633. I, 70, 626.
2. Spirit and consciousness are synonymous terms.—S. D., I, 43, 125, 349, 350, 592, 593.
3. Every atom in the universe is endowed with consciousness.—S. D., I, 105. II, 709, 742.
4. Six types of Consciousness as embodied in the Kingdom of Nature on the five planes of *Human* Evolution.—S. D., I, 123. II, 678.
   - *a. The Mineral Kingdom* 1.
     Intelligent activity. All atoms show ability to select, to discriminate intelligently under the Law of Attraction and Repulsion.—S. D., I, 295.
   - *b. Vegetable Kingdom* 2.
     Intelligent activity plus embryo sensation or feeling.
   - *c. Animal Kingdom* 3.
     Intelligent activity, sensation plus instinct, or embryo mentality.—S. D., III, 573, 574.

   These three embody the sub-human consciousness.
   - *d. Human consciousness* 4.
     Intelligent activity, love or perfected feeling or realisation and will, or intelligent purpose. The three aspects. S. D., I, 215, 231.—S. D., II, 552. III, 579.

   This is Self-Consciousness—the middle point.—S. D., I, 297.
   - *e. Spiritual Consciousness* 5.
     Buddhic realisation. The unit is aware of his group. The separated unit identifies himself with his ray or type.—S. D., III, 572. I, 183, 623.
   - *f. Atmic Consciousness* 6.
     The consciousness of the unit of the Septenary solar system.—S. D., II, 673. II, 741.

   These two embody super-consciousness.

The seventh type embraces them all and is God Consciousness.—S. D., II, 740 note.

Study also S. D., I, 300, 301, 183, 221, 623. S. D., II, 32 note, 741, 552 note.—S. D., III, 573, 574, 558, 557, 584.

a. Logoic consciousness, or the successive states of divine realisation within the solar sphere.

b. Planetary consciousness, or the consciousness of a Heavenly Man as He cycles successively through the scheme.

c. Causal consciousness, or the successive expanding of the intelligent awareness of a human being from life to life.

d. Human consciousness, or the awareness of a man on the physical plane, and progressively on the emotional and the mental planes.

e. Animal, vegetable and mineral consciousness which differs from the human consciousness in many particulars, and primarily in that it does not co-ordinate, or deduce and recognise separate identity. It resembles human consciousness in that it covers the response to successive contacts of the units involved during their small cycles.

f. Atomic consciousness, demonstrating through successive states of repulsion and attraction. In this last definition lies the key to the other states of consciousness.

An atom revolves upon its axis. In its revolution it comes within the field of activity of other atoms. These it either attracts and swings into its own field of operation, or it repulses and drives them outside its range of activity, causing separation. One thing to be borne in mind in the concept of mutual attraction is the preservation of identity in cohesion.

A human being in objective manifestation likewise revolves upon his axis, or around his central point, his mainspring of animation; this brings him within the range of activity of other men, other human atoms. This similarly either tends to co-operation or cohesion, or to separation or repulsion. Again it must be borne in mind that even in cohesion identity is preserved.

A Heavenly Man, through the form of a planetary chain, singularly revolves upon His axis, and a like phenomenon may be observed. A planet repulses a planet similarly charged, for it is a known law that like particles repel each other, but occultly it is a known law that they will eventually attract each other as the vibration becomes sufficiently strong. A negative planet will be attracted by a positive, and so on through all forms. This is the manifestation of SEX in substance of every kind, from the tiny atom in the body to the vast planetary chains, and this is the basis of activity. Radiatory activity is simply the interplay between male and female, and this can be seen in the physical atom of the scientist, among men and women, and in the vaster atom of a solar system as it vibrates with its cosmic opposite.

We might, therefore, consider *time* as that process of activity, or that progression in development, wherein the indwelling Consciousness is seeking its opposite, and coming under the Law of Attraction, which leads to atomic, human, planetary, spiritual, solar and cosmic marriage. This idea is comparatively simple in relation to a human being, and can be seen in daily demonstration in his contacts with other men; these contacts are governed, for instance, very largely by his likes and dislikes. All these attractions and repulsions are under law, and their cause exists in *form* itself. The emotion of like or of dislike is nothing else but the realisation by the conscious entity of the swinging into his magnetic radius of an atomic form which he is led, by the very law of his own being, to either attract or repulse. Only when the form is transcended, and Spirit seeks out Spirit, will the phenomena of repulsion cease. This will be the inevitable finale at the cessation of solar evolution, and it will bring about pralaya. The duration of the interplay, the period of the search of Spirit for Spirit, and

the vibratory process necessitated by the utilisation of the form, this we call Time, whether in connection with a man, a planetary Logos, or the Deity.

Space, again, is included in the idea of consciousness, and its utilisation of matter. Space, for the Logos, is literally the form wherein His conscious activities and purposes are worked out—the solar ring-pass-not. The space wherein a planetary Logos works out His plans is similarly as much of solar space as His consciousness is developed enough to use. Man again repeats the process, and his ring-pass-not is included in the radius of his consciousness, and may be very circumscribed as in the case of the little evolved, or may be inclusive of a portion of planetary space of great extent, and even in the case of the very highly evolved may begin to touch the periphery of the sphere of influence of the planetary Logos in Whose body he is a cell.

Space for the atom (for instance, the atom in the physical body of man) will be the radius of the form in which is found the greater centre of consciousness of which it is a part and it will be both attracted and repulsed—attracted and built into the form of the greater Life, yet repulsed and thereby prevented from moving from a certain point within that form.

We have here dealt a little with time and space in their relation to a specific centre of consciousness; we have seen that they are simply *forms of ideas to express the cyclic activity of an entity.* The subject is exceedingly abstruse, due to the low stage of the human intelligence, which is as yet so occupied with the objective or material side of manifestation that the attraction existing between Spirit and Spirit is little more than a concept. When more of the human family have their centre of consciousness in the Ego and hence are busy with the work of repulsing matter, and with the withdrawal of

Spirit from form, then only will the transmutative process be comprehended, then only will time (as known in the three worlds) be transcended, and then only will space (as manifested to man through the three lower planes or the eighteen subplanes) be found to be a barrier. This same statement can be predicated of the seven Logoi and of the solar Logos, extending the idea to other planes, solar and cosmic. So also can it be narrowed down to the subhuman, and to the involutionary lives, remembering ever that as the consciousness is more confined and restricted so inertia, lack of response, and limitation of radiation will be seen.

By a close scrutiny of the chart, it will be apparent wherein lies the problem of the Logos, and wherein lies the accuracy of the correspondence between Him and His reflection Man.

First. Both are in objective manifestation on the physical plane.

Second. Both are at their point of deepest involution.

Third. Both are trammelled by matter, and are developing consciousness (egoic consciousness) on the physical plane—man on the solar physical, and the Logos on the cosmic physical plane.

Fourth. Man has to bring down into conscious full control, the God within. Through that control he must dominate circumstance, make his environment his instrument and manipulate matter. On cosmic levels the Logos does likewise. Both are far from achievement.

Fifth. Both work in, with, and by, electrical force.

Sixth. Both come under the laws governing forms and hence both are controlled in time and space by KARMA, which is the Law of forms. It has to do with quality, as force has to do with vibration.

Seventh. Both work through forms made up of:

a. Three main types of forms: A mental form, one aspect of manifestation; an astral form, a second aspect; and a physical form, the third aspect. The mental vibration sets the key measure and seeks to utilise and co-ordinate the physical body at *Will*. It deals with or links up the consciousness to the three forms in one direction; it repulses and causes separation in another. The astral vibration deals with the quality, with the attractive measure. It is the psychic element. The physical is the meeting ground of consciousness with the material form. This last is the result produced by the union of the key measure and the quality of tone.

b. Seven centres of force which hold the three forms in one coherent whole, and cause their vitalisation and their co-ordination. They put the triple unit into correlation with their main centre of consciousness on the higher planes, whether that centre is the causal body of man, of a planetary Logos, or of a solar Logos.

c. Millions of infinitesimal cells, each embodying a lesser life, each in a condition of constant activity, and each repulsing other cells so as to preserve individuality or identity, yet each held to each by a central attractive force. Thus we have produced the objective form of a crystal, a vegetable, an animal, a man, a planet, a system.

Finally, both work, therefore, in a dual manner and each demonstrates both attraction and repulsion.

Attraction of matter to Spirit and the building of a form for the use of Spirit is the result of electrical energy in the universe, which in each case brings the lesser lives or spheres into its range of influence. The magnetic force, the life of the Logos gathers together His body of manifestation. The magnetic force of the Heavenly Man, the planetary Logos, gathers out of the solar ring-pass-not that which He needs for each incarnation.

The magnetic force of the Ego gathers, at each rebirth, matter within the particular sphere or scheme within which the Ego has place. So on down the scale, we find the lesser pursuing its round ever within the greater.

Therefore we have (during a period of Attraction and Repulsion, or a life cycle) that which we call Time and Space, and this holds equally true in the life cycle of a Logos or an ant, or a crystal. There are cycles of activity in matter, due to some energising Will, and then Time and space are known. There are cycles of non-being when Time and Space are not, and the energising Will is withdrawn. But we must not forget that this is purely relative, and only to be considered from the standpoint of the particular life or entity involved, and the special stage of awareness reached. All must be interpreted in terms of consciousness.

The first type of cycle, or the period involved in one entire revolution of a sphere around its own centre of consciousness, is to the particular Entity involved (be he God or man) a lesser cycle. The second type of cycle or the period involved in the complete circling of an orbit, or the revolution of a sphere around the centre of which it is an integral part, we can consider as a greater cycle. The third type of cycle has not so much to do with the transition of the form through a certain location in space but as the cycle which includes both the greater and the lesser cycles. It has to do with the response of the ENTITY, to Whom our solar Logos is but a centre in His Body, to the contacts made on that centre and on its cosmic opposite. These two centres, for instance, our solar system and its cosmic opposite, in their interaction create a cycle period which has a relation to the "ONE WHO IS ABOVE OUR LOGOS." This is, of course, beyond human conception, but must be included in our enumeration of cycles if exactitude is to be achieved.

VIII. WHY IS KNOWLEDGE [16] BOTH EXOTERIC AND ESOTERIC?

We can now take up the question next in order, which was worded: *"Why do we consider certain aspects of knowledge esoteric and other aspects as exoteric?"*

The answer to this practically involves the realisation that some knowledge deals with the subjective side of life, and the other type of knowledge with the objective side; that one type of knowledge is concerned with energy and force (hence the danger of undue hasty revelation) and another with that which is energised. Therefore it will be apparent that until the faculty of ascertaining subjective information is achieved, whole ranges of facts will remain outside the scope of the consciousness of the majority.

As we have been told, the goal of evolution is the attainment of consciousness on all planes; owing to the small evolutionary attainment of the race only the physical plane is as yet in any way brought under *conscious* control. The knowledge which deals with that plane,

[16] In the *Secret Doctrine* we are told that *there are seven branches of knowledge mentioned in the Puranas.* S. D., I, 192.

Correspondences can here be worked out in connection with:—

a. The seven Rays, the Lords of Sacrifice, Love and Knowledge.
b. The seven states of consciousness.
c. The seven states of matter or planes.
d. The seven types of forces.
e. The seven Initiations and many other septenates.

The Gnosis, the hidden Knowledge, is the seventh Principle, the six schools of Indian philosophy are the six principles.—S. D., I, 299.

These six schools are:—

a. The school of Logic.....Proof of right perception.
b. The atomic school.....System of particulars. Elements. Alchemy and chemistry.
c. The Sankhya school.....System of numbers. The materialistic school. The theory of the seven states of matter or prakriti.
d. The school of Yoga.....Union. The rule of daily life. Mysticism.
e. The school of Ceremonial religion ..... Ritual. Worship of the devas or Gods.
f. The Vedanta school.....Has to do with non-duality. Deals with the relation of Atma in man to the Logos.

The Gnosis or hidden knowledge is the same as Atma vidya, or Theosophy, and includes the other six.

the information which is concerned with densest objectivity, the sumtotal of facts connected with the five lower subplanes of the physical plane are (from the occult standpoint) considered exoteric. During the next two races the other two subplanes will be mastered, and the entire mass of knowledge concerned with physical and etheric matter, with energy, form and experience on the physical plane, will be easily available to man, and concern only his five physical senses.

Information and knowledge of the life evolving through the forms will for a considerably longer time be considered esoteric, as also will the apprehension and comprehension of the matter aspect, and the laws governing energy on the astral and the mental planes. This is stated in connection with average man, the rank and file of humanity. Objective or exoteric information is largely that obtained or ascertained by men in the Hall of Learning by means of the five senses, and by experiment. Experiment in due course of time and after many cycles of incarnation is transmuted into experience, and this produces eventually that which we call instinct, or the habitual reaction of some type of consciousness to a given set of circumstances, or of environment. These two factors of the senses and of experimental contact can be seen working out in the animal and human kingdoms; the difference between the two exists in the ability of the man consciously to remember, apprehend, anticipate, and utilise the fruits of past experience, and thus influence the present and prepare for the future. He employs the physical brain for this purpose. An animal likewise has an instinctual memory, apprehension, and an embryo anticipation, but (lacking mind) he is unable to adjust them to circumstances in the sense of prearrangement, and the capacity consciously to utilise, and thus reap, the benefit of past events, and to learn from experience in the manner which a man does. The animal

uses the solar plexus in the same way that a man uses the brain; it is the organ of instinct.

All that can be acquired by instinct and by the use of the concrete mind functioning through the physical brain can be considered as dealing with that which we call exoteric. It is thus evident how the range of fact will differ according to:

a. The age of the soul.
b. Experience developed and used.
c. Condition of the brain and the physical body.
d. Circumstances and environment.

As time progresses and man reaches a fair state of evolution, mind is more rapidly developed, and a new factor comes gradually into play. Little by little the intuition, or the transcendental mind, begins to function, and eventually supersedes the lower or concrete mind. It then utilises the physical brain as a receiving plate, but at the same time develops certain centres in the head, and thus transfers the zone of its activity from the physical brain to the higher head centres, existing in etheric matter. For the mass of humanity, this will be effected during the opening up of the etheric subplanes during the next two races. This is paralleled in the animal kingdom by the gradual transference of the zone of activity from the solar plexus to the rudimentary brain, and its gradual development by the aid of manas.

As we consider these points, it will become apparent that the esoteric aspects of knowledge are really those zones of consciousness which are not yet conquered, and brought within the radius of control of the indwelling Entity.

The point to be emphasised is that when this is realised the true significance of the esoteric and the occult will be appreciated, and *the endeavor of all* KNOWERS *will be to draw within the zone of their knowledge other*

units who are ready for a similar expansion of consciousness. In this thought lies the key to the work of the Brotherhood. They attract by Their force into certain fields of realisation and endeavor and by that attraction and the response of those human atoms who are ready, the group soul on the upward arc, or a particular centre of a Heavenly Man, is co-ordinated.

In the same way the animal is brought at a certain stage into the zone of influence of the lesser sons of mind—human beings who are the elder brothers of the animals, as the Masters of the Wisdom are the Elder Brothers where humanity is concerned. So the interlocking proceeds and the division of responsibility.

IX. WHAT IS THE RELATION BETWEEN:

a. The ten planetary schemes?
b. The seven sacred planets?
c. The seven chains in a scheme?
d. The seven globes in a chain?
e. The seven rounds on a globe?
f. The seven root-races and the seven subraces?

We have in this question a vast quantity of matter to deal with and it will be impossible for us to do more than to get a broad and general idea.

The subject is so vast and the comprehensiveness of the interrelated points is so great that we shall only attain lucidity if we confine our attention to certain broad general conceptions, leaving the subsidiary points for more detailed elucidation at some later period.

1. *The Inter-related Parts*

Primarily I would suggest that we consider this subject only as it *concerns a Heavenly Man,* that we omit from our immediate calculations the consideration of the cellular composition of His body (those separated units of consciousness which we call deva and human

beings), and that we view the matter from what is to the human being, the group concept, and not the individual.

The entire middle section of this treatise on the Fires has to do with the development of the consciousness of a Heavenly Man, and the application by Him of the knowledge gained (through the aid of manas or mind) in a previous solar system, to the acquisition of wisdom through objectivity, and to the transmutation of the earlier acquired faculty into applied Love. This is His work in the same sense that the work of the cells within His body is to develop the mind principle. When through experience in the three worlds the human units have accomplished this, they can then gain—through the final initiations—something of the group concept, or the conscious realisation of place, and of energised activity within the ring-pass-not of their particular planetary Logos. Therefore, we might consider the following points:

First: The work of the units who go to the make-up of a particular planetary Logos. This is of a threefold nature:

a. To attain the consciousness of the realised control of their own individual ring-pass-not, or of their own sphere of activity. This covers the period of evolution up to the first Initiation, or their entrance upon the Path, and thus into the spiritual kingdom. It concerns the awakening of consciousness on the three lower planes.

b. To attain the consciousness of the particular centre in the body of one of the planetary Logoi—which centre embodies their group activity. This carries them to the fifth Initiation, and covers the period wherein consciousness is awakened on the five planes of evolution.

c. To attain to the consciousness of the centre in the Body of the Logos of which any particular planetary

Logos is the sumtotal. This carries them to the seventh Initiation and covers the period of the awakening of consciousness on the seven planes of the solar system.

These expansions are attained by the aid of mind, transmuted in due course of time into love-wisdom, and entail the conscious control of the entire seven planes of the solar system, or of the lowest cosmic plane.

Second: The work of the Heavenly Men Who in their totality are the seven centres in the body of the Logos. This work is again threefold:

a. To attain to full self-consciousness, or to individual consciousness on the five planes; to vibrate with conscious activity within Their Own ring-pass-not, a planetary scheme. This covers a period in the scheme of involution, and of that period during the evolutionary stage which is comprised within the first three rounds up to the entrance upon the fourth round.

b. To attain to the consciousness of the solar Logos, within Whose body They form the centres. It entails the attainment by a Heavenly Man of a group consciousness of a sevenfold nature, or the achievement of accurate vibratory relationship with the other Heavenly Men Who form the other centres. It carries with it the capacity to have full conscious control on the seven planes of the solar system, and covers that period of development which is undergone in a planetary chain during the fourth, fifth, and sixth rounds. It should be borne in mind that a paralleling recognition should here be given to the fact that the solar Logos holds an analogous position in the body of a cosmic Entity to that held by a Heavenly Man in the body of a solar Logos.

c. To attain to the consciousness of a greater centre on cosmic levels. This covers the period of the seventh round, and gives to a Heavenly Man (when these rounds are viewed in the light of the Eternal Now, and not from the standpoint of time and of space) the consciousness of

the cosmic astral, or the second lowest plane of the cosmic planes. A great deal of the problem to be seen slowly working out at this time to a solution is due to the fact that the control of the Heavenly Man, Whose body our scheme may be, is as yet but partial, and His cosmic experience is as yet but imperfect. This necessarily affects the cells in His body in the same way that lack of astral control in the case of a human being, affects his vehicle. It might here be pointed out that the evolution of the Heavenly Men is unequal, and that our planetary Logos has not the control, for instance, that the Heavenly Man of the Venus chain has achieved. In each round one subplane of the cosmic astral plane is brought under control, and the consciousness of the Heavenly Man expands to include one subplane more. The planetary Lord of Venus has dominated and controlled the five subplanes and is working on the sixth. Our planetary Logos is engaged in a similar work on the fourth and fifth. The work, as in all cycles, overlaps and it might be explained thus:

He is perfecting the control of the fourth subplane on the cosmic astral plane, and has nearly completed it. He is beginning to work at the control of the fifth subplane—a control which will be perfected in the fifth round.

He is sensing and responding to the vibration of the sixth subplane, but is not as yet fully conscious on that subplane.

We have a corresponding reflection to this in the fourth and fifth root-races on this planet, in which the astral consciousness of the Atlantean cycle is being perfected, the fifth principle is being developed, and the sixth is being gradually sensed. This deserves thoughtful consideration.

Third: The work of a solar Logos is again of a corresponding nature:

a. He has to attain to the full consciousness of His entire ring-pass-not, or of the seven planes of the solar system. This covers a period wherein five of the Heavenly Men, or five of His centres, and therefore, five schemes, reach a stage of accurate response to contact and stimulation.

b. He has to attain to the consciousness of the cosmic Logos within Whose body He is a centre. He must find by experience His place within the cosmic group of which He is a part, in much the same way as a planetary Logos pursues a similar course. This is achieved when all the Heavenly Men or each of the seven centres are awakened and functioning consciously and freely, with their systemic inter-relation adjusted and controlled by the Law of Action and Reaction. It brings within His control not only the seven subplanes of the cosmic physical plane (our seven major planes) but necessarily also the cosmic astral plane.

c. To attain to the consciousness of the centre in the body of the ONE ABOUT WHOM NOUGHT MAY BE SAID. This centre is formed by the sphere of influence of a cosmic Logos. In the body of a cosmic Logos, a solar Logos is a centre.

We must bear in mind that this enumeration is given from the standpoint of *the present,* and from the angle of vision (relatively limited) of the Heavenly Man of our particular scheme, and that it is therefore circumscribed by His peculiar conditions, which govern the intelligence of the cells in His body; it is given from the point of view of differentiation and not of synthesis. A synthetic absorption proceeds eventually in connection with all these Entities, and each undergoes a process, paralleling on His Own level that undergone by the Microcosm; in the case of the Microcosm the causal body or the body of the Ego acts as the synthesiser of the energy of the Quaternary or lower Self, and the spir-

TABULATION II

EVOLUTION IN THE UNIVERSE

Entity.	*Vehicle*	*Centre*	*Space*	*Time*
The Unknown 7	constellations.....	cosmic Logos..... 5	cosmic planes.	
A cosmic Logos..... 7	solar systems.....	solar Logos..... 4	cosmic planes.	
A solar Logos 7	planetary schemes.....	Heavenly Man..... 3	cosmic planes.	Period of three solar systems.
A Heavenly Man 7	planetary chains.....	Chohans and groups..... 2	cosmic planes.	Period of one solar system.
A Man 7	etheric centres.....	a Principle..... 1	cosmic plane.	Period of one planetary scheme.

itual or monadic sheath as the synthesiser of the seven principles, making thus the three, the seven, and the ten.

In closing I would point out that the mind must carefully be kept from reducing all these ideas into a rankly materialistic concept. It must be rigidly borne in mind that we are dealing with the subjective life, and not with the objective form, and that we are considering, for instance, the synthesis of the principles or the qualitating energies and not the synthesis of form.

Through each etheric centre man is bringing to perfect vibration some one principle or quality through which the subjective life may express itself.

Through each chain in a scheme a Heavenly Man is endeavoring to do the same.

Through each scheme in a system, a solar Logos is working at the same thing; the goal is synthetic quality and not primarily the perfection of the form. The response of the energised form to the qualitative life is naturally—under the law—equal to the demand, but this is of secondary importance and is not the object in view.

We have seen that the work to be accomplished in all the above cases is necessarily threefold:

First. The development of individual consciousness.

Second. The development of group consciousness.

Third. The development of God consciousness, of that consciousness in each case which represents the highest spiritual Source, and which is recognised as the same in essence as the God within the individual, whether man or solar Logos.

This concept must be meditated upon by all thinkers and its synthesis emphasised. The relation of the cell to the group, of the group to the aggregate of groups, and of them all to the indwelling Entity Who holds them in synthetic correlation by means of the Law of Attraction and Repulsion is of vital moment. Two main ideas must always be borne in mind:

That the terms "cell, group, or congery of groups" relate entirely to the form of vehicle, and thus to the *matter* aspect.

That the idea of an Entity Who synthesises the groups and is the animating life of the cell has to do with the *Spirit* aspect.

These two concepts lead necessarily to a third, that of the development of consciousness, which is the gradual expansion of the realisation of the Indweller in the form, the apprehension by the Self of the relation of the form to Itself, and of its slow utilisation and control. This persists until that Realisation includes the cell, the group, and the totality of groups. These ideas can be applied to the three grades of consciousness referred to. As follows:

Man, the lowest type of *coherent* consciousness (using the word "consciousness" in its true connotation as the "One who knows") is but a cell, a minute atom within a group.

A Heavenly Man represents a coherent conscious group.

A solar Logos on His Own plans holds an analogous place to that of a Heavenly Man in a solar system, and from a still higher standpoint to that of a man within the solar system. When the place of the solar planes within the cosmic scheme is duly apprehended it will be recognised that on cosmic levels of a high order the solar Logos is an Intelligence as relatively low in the order of cosmic consciousness as man is in relation to solar consciousness. He is but a cell in the body of the ONE ABOUT WHOM NAUGHT MAY BE SAID. His work parallels on cosmic levels the work of man on the solar planes. He has to undergo on the three lower cosmic planes a process of developing an apprehension of His environment of the same nature as man in the three worlds. This fact should be remembered by all stu-

dents of this central division of our subject; above all the analogy between the cosmic physical planes and the solar physical planes must be pondered upon. It holds hid the fourfold mystery:

1. The mystery of the Akasha.
2. The secret of the fifth round.
3. The esoteric significance of Saturn, the third planet.
4. The occult nature of cosmic kundalini, or the electrical force of the system.

One hint on this fourth point may be given for wise consideration. When the electrical interplay between the planets is better ascertained (and by this I mean their negative or positive interplay), then it will be revealed which are related or connected, and which are nearing the point of balance. I would here point out very briefly certain facts, not pausing to elaborate or to elucidate, but simply making various statements which—as the knowledge of man progresses—will assume their rightful place in the ordered scheme. They will then be seen as enlightening and revealing the necessary sequence of development.

2. *The Work of the Atomic Units.*

a. The seven Heavenly Men, considered in relation to the Entity of Whom the solar Logos is a reflection, are as the seven centres in the physical body of a human being. This will be realised as the correspondence between the cosmic physical plane and the systemic physical plane is studied.

b. Three of these centres, therefore

Concern the lower centres of the cosmic Being.
Have their analogies on the dense, liquid and gaseous planes.
Are at present the object of the attention of cosmic kundalini.

c. One of these centres corresponds to the solar plexus and is the synthesiser of the lower three, thus making a quaternary.

d. The centre which is analogous to that at the base of the spine, or the reservoir of kundalini, has a permanence which is not seen in the other two lower centres. The Heavenly Man Who embodies this principle and is the source of generative heat to His Brothers, must be sought for by the aid of the intuition. Concrete Mind will not here avail.

e. The three higher centres, or the Heavenly Men Who correspond to the head, the heart and the throat of the solar Logos, have Their etheric analogies on the three higher etheric levels of the cosmic physical plane, just as the Heavenly Man Who embodies the logoic solar plexus finds His manifesting source on the fourth etheric.

f. This Heavenly Man, with His etheric vortex or wheel of force on the fourth cosmic ether, is in this fourth round, a vital factor in planetary evolution.

g. When the Heavenly Man, Who is at present demonstrating through the Earth scheme, has succeeded in vitalising His middle centre, or in directing the force of planetary kundalini away from the lower centres to the solar plexus centre, a new cycle will be reached, and much of the present distress will be ended. His work is as yet in an embryonic condition, and two and a half more cycles must transpire before He has accomplished the necessary work. When that is done, the result in connection with the human units in incarnation will be threefold:

Sex stimulation, as now understood, will be showing a tendency to manifest in creation, not so much on the physical plane, as on the astral and mental, demonstrating in the creations of art and beauty, and the objective work of the scientists.

Crime, as now seen, based largely on the sex emotion,

will be a thing of the past, and physical plane license, orgy and horror will be reduced seventy-five per cent.

The interplay between the three dense physical planets will be perfected and man will pass at will from one to another.

I would here point out the inadvisability of the method whereby the names of the globes in a chain, just as the names of a chain in a scheme, follow the planetary nomenclature. This has led to confusion.

A clue tending towards the correct understanding lies hid in the words: "Venus is the Earth's primary."[17]

It is not permissible to say much about this mystery, that *"Venus is the Earth's alter ego,"* nor is it advisable, but certain ideas may be suggested which—if brooded on—may result in a wider grasp of the beauty of nature's synthesis, and of the wonderful correlation of all that is in process of evolution.

Perhaps some idea may be gained if we remember that, in an occult sense, Venus is to the Earth what the higher Self is to man.

The coming of the Lords of Flame to the Earth was all under law and not just an accidental and fortunate happening; it was a planetary matter which finds its correspondence in the connection between the mental unit and the manasic permanent atom. Again, as the antaskarana is built by individual man between these two points, so—again in a planetary sense—is a channel being built by collective man on this planet to its primary, Venus.

In connection with these two planets, it must be remembered that Venus is a sacred planet and the Earth is not. This means that certain of the planets are to the Logos what the permanent atoms are to man. They embody principles. Certain planets afford only tem-

[17] S. D., II, 33. I, 323.

porary homes to these principles. Others persist throughout the mahamanvantara. Of these Venus is one.

Three of the sacred planets, it should be remembered, are the home of the three major Rays, of the embodied forms of the three logoic aspects or principles. Other planets are embodiments of the four minor rays. We might consider—*from the standpoint of the present*—that Venus, Jupiter and Saturn might be considered as the vehicles of the three super-principles at this time. Mercury, the Earth and Mars are closely allied to these three, but a hidden mystery lies here. The evolution of the inner round has a close connection with this problem. Perhaps some light may be thrown upon the obscurity of the matter by the realisation that just as the Logos has (in the non-sacred planets) the correspondence to the permanent atoms in the human being, so the middle evolution between these two (God and man) is the Heavenly Man, whose body is made up of human and deva monads, and Who has likewise His permanent atoms. Always the three higher principles can be distinguished in importance from the four lower.

The key is hidden in the fact that between the number of a globe in a chain and its corresponding chain lies a method of communication. The same is true likewise of the correspondence between a chain of globes and a scheme of analogous number. The connection between Venus and the Earth lies hid in number, and it took a moment of mysterious alignment between a globe, its corresponding chain and the scheme of allied number to effect the momentous occurrence known as the coming of the Lords of Flame. It occurred in the third root-race in the fourth round. Here we have an analogy between the quaternary and the Triad, carrying the interpretation up to a Heavenly Man. The chain was the fourth chain and the globe, the fourth. The fourth

chain in the Venus scheme and the fourth globe in that chain were closely involved in the transaction.

h. The progress of development of the Heavenly Men is by no means uniform. One point has not been emphasised hitherto, and that is, that the problem before each of Them is dissimilar, and, therefore, it is not possible for man correctly to gauge the work done by Them and Their relative point of attainment. It has been said that as Venus is in the fifth round, the Venusian Lord is further progressed than His brothers. This is not altogether so. Just as in the development of humanity three main lines may be seen with four lesser lines merging into one of the three main lines, so in connection with the Heavenly Men, there are three main lines of which the Venusian is not one. The Lord of Venus holds place in the logoic quaternary, as does the Lord of Earth.

The main idea underlying the question we have been endeavoring to answer has to do with the relationship between the schemes, chains, rounds, and races, and it should be borne in mind that these manifestations bear the same relationship to a Heavenly Man as incarnations do to a human being. This gives the opportunity here to bring out perhaps a little more clearly the place of *cycles* in the evolution of all these Entities from a man up to a cosmic Logos, via a Heavenly Man and a solar Logos.[18] Just as it is pointed out in the *Secret Doctrine* that there are greater and lesser cycles in the evolution of a solar system, so it can be predicated equally of a Heavenly Man, of a human being, and of an atom. This brings us, therefore, to another statement:

i. The cycles in the evolutionary process of all these Entities may be divided mainly into three groups, though necessarily these groups can be extended into septennates and into an infinity of multiples of seven.

[18] S. D., I, 258.

In connection with a solar Logos the cycles might be called:

1. One hundred years of Brahma.
2. A year of Brahma.
3. A day of Brahma.

These periods have been computed by the Hindu students and are the sumtotal of *time* as we understand it or the duration of a solar system.

In connection with a Heavenly Man we have the corresponding cycles to those of the Logos:

1. The period of a planetary scheme.
2. The period of a planetary chain.
3. The period of a planetary round.

Within these three divisions, which are the differentiations of the three great cycles of incarnation of a planetary Logos, are numerous lesser cycles or incarnations but they all fall within one or other of the three main divisions. Such lesser cycles might be easily comprehended if it were pointed out that they mark such periods as:

a. The period of manifestation on a globe.
b. The period of a root-race.
c. The period of a sub-race.
d. The period of a branch race.

In order to apprehend even cursorily the identity of manifestation of a planetary Logos in a root-race, for instance, it must be remembered that the sumtotal of human and deva units upon a planet make the *body vital* of a planetary Logos, whilst the sumtotal of lesser lives upon a planet (from the material bodies of men or devas down to the other kingdoms of nature) form His *body corporeal,* and are divisible into two types of such lives:

a. Those on the evolutionary arc, such as in the animal kingdom.

b. Those on the involutionary arc, such as the totality of all elemental material forms within His sphere of influence. All the involutionary lives, as earlier pointed out, form the vehicles for the spirit of the planet, or the planetary entity, who is the sum-total of the elemental essences in process of involution. He holds a position (in relation to a Heavenly Man) analogous to that held by the different elementals that go to the make-up of man's three bodies, physical, astral and mental, and he is—like all manifesting beings—threefold in his nature, but involutionary. Therefore, man and devas (differentiating the devas from the lesser Builders) form the SOUL of a Heavenly Man. Other lives form his BODY, and it is with body and soul that we are concerned in these two divisions of our thesis on FIRE. One group manifests the fire of matter, the other group the fire of mind, for the devas are the personification of the active universal mind, even though man is considered manasic in a different sense. Man bridges in essence; the devas bridge in matter.

In connection with Man the cycles are equally threefold:

1. The Monadic cycle, which corresponds in man to the 100 years of Brahma, and to a planetary scheme.
2. The Egoic cycle.
3. The Personality cycle.

In these thoughts on cycles we have opened up a vast range of thought, especially if we link the idea of egoic and personality cycles to the vaster periods in connection with a planetary Logos. The idea is capable of vast expansion, and is governed by certain fundamental ideas that must be carefully considered and contemplated.

The cycles in a man's *personality* manifestation demonstrate in groups of fours and sevens, and follow the usual evolutionary sequence, as:

a. *Differentiation,* the involutionary process, or the one becoming the many, the homogeneous becoming the heterogeneous.
b. *Balance,* or the process of karmic adjustment.
c. Synthesis, or spiritualisation, the many again becoming the One.
d. *Obscuration,* or liberation, the end of the evolutionary process, or the freeing of Spirit from the limitations of matter.

By this we must understand that all incarnations on the physical plane are not of equal importance, but some are of more moment than others; some, from the point of view of the Ego, are practically negligible, others count; some are to the evolving human Spirit of importance analogous to the incarnation of a planetary Logos in a globe, or through a root-race, whilst others are as relatively unimportant to him as the manifestation of a branch-race is to a Heavenly Man.

As yet, owing to the small point of development of the average man, the astral incarnations or cycles count for little, but they are by no means to be discounted, and are oft relatively of more importance than the physical. In due course of time the astral cycles will be better comprehended and their relation to the physical. When it is realised that the physical body is not a principle but that the kama-manasic principle (or desire-mind principle) is one of the most vital to man then the period or cycle in which a man functions on the fifth subplane of the astral (the fundamentally kama-manasic plane) will assume its rightful place. It is so again with the mental cycles and so with the causal. The causal cycles or the egoic cycles, which include all the groups of lesser

cycles in the three worlds correspond to a complete round in the cycles of a Heavenly Man. There are seven such cycles, but the number of lesser cycles (included within the seven) is one of the secrets of Initiation.

The egoic cycles proceed in groups of sevens and of threes, and not in groups of fours and sevens as do the personality cycles, and the same ratio must be predicated of the central cycles of a Heavenly Man and of a solar Logos.

The monadic cycles proceed in groups of ones and of threes as do the basic cycles of those great Entities of which man is the microcosmic reflection. If the general concept here laid down is studied in relation to the schemes, and other forms of manifestation to each other and, if the microcosm himself is studied as the clue to the whole, some idea will begin to permeate the mind as to the purpose underlying all these manifestations. It should be borne also in mind that just as the average man in each incarnation achieves three objects:

1. The development of consciousness or the awakening of the faculty of *awaresness,*
2. The achievement of a certain proportion of permanent faculty, or the definite increase of the content of the causal body,
3. The making of karma, or the setting in motion (by action) of causes which necessitate certain unavoidable effects,

so a Heavenly Man at one stage of His evolution does the same. As man progresses and as he enters upon the Probationary Path and the subsequent Path of Initiation, he succeeds in bringing about some further noticeable developments.

1. As before, his consciousness expands, but he begins to work intelligently from above and does not work blindly on the lower planes.

2. The building of the causal body is carried to full completion, and he begins next to shatter what he earlier wrought, and to destroy the Temple so carefully constructed, finding it too to be a limitation.
3. He ceases to make karma in the three worlds, but begins to work it off, or, literally, to "wind up his affairs."

So do the Heavenly Men, for They likewise have a cosmic *path* to tread, analogous to that trodden by man, as he nears the goal of his endeavor.

Again we can with exactitude carry the concept further still, and predicate action of a similar nature by the solar Logos.

The consideration of this question is nearly concluded and it must be apparent that the relation between the aforementioned manifestations is of a *psychic* nature (using the word *psychic* in its true sense, as having reference to the psyche, or soul, or consciousness) and deals with the gradual expansion of Soul-Knowledge in a Heavenly Man. A word of warning should here be sounded. Though all these cosmic Beings find in man a reflection of Their Own Nature, yet the analogy of resemblance must not be pushed to extremity. Man reflects, but he reflects not perfectly; man is evolving, but he is not occupied with the same problems in exact detail as are the perfected Manasaputras.

Man aims at becoming a Divine Manasaputra, or perfected Son of Mind showing forth all the powers inherent in mind, and thus becoming like unto his monadic source, a Heavenly Man. *A Heavenly Man* has developed Manas, and is occupied with the problem of becoming a Son of Wisdom, not inherently but in full manifestation. *A solar Logos* is both a Divine Manasaputra and likewise a Dragon of Wisdom, and His problem concerns itself

with the development of the principle of cosmic Will which will make Him what has been called a "Lion of Cosmic Will."

Throughout all these graded manifestations the law holds good, and the lesser is included in the greater. Hence the need for the student to preserve with care a due sense of proportion, a discrimination as to time in evolution, and a just appreciation of the place of each unit within its greater sphere. Having sounded this note of warning we can now proceed with the concluding remarks anent this final question.

It has been stated that a mystery lies hid in the 777 incarnations. This figure provides room for much speculation.[19] It should be pointed out that it does not hold the number of a stated cycle of incarnations through which a man must pass, but holds the key to the three major cycles previously mentioned. Primarily this number applies to the planetary Logos of our scheme and not so much to other schemes. Each Heavenly Man has His number and the number of our Heavenly Man lies hid in the above three figures, just as 666 and 888 holds the mystery hid of two other Heavenly Men. This number *777 is also the number of transmutation,* which is the fundamental work of all the Heavenly Men. The basic work of man is accumulation and acquisition, or the acquiring of that which must later be transmuted. The work of transmutation, or the true cycle of 777 commences on the Probationary Path, and is definitely the activity of a Heavenly Man being realised and responded to by the cells in His Body. Only when His Body has reached a certain vibratory movement can He truly influence the individual cells. This work of transmuting *cell activity* was begun on this planet during the last root-race, and the divine alchemy proceeds. The progress made is as yet but small, but each transmuted

[19] S. D., I, 191.

conscious cell increases the speed and the accuracy of the work. Time alone is needed for the completion of the work. In connection with this matter of transmutation comes the legend of the Philosopher's Stone, which is literally the application of the Rod of Initiation, in one sense.

SECTION TWO

DIVISION A

MANAS OR MIND AND ITS NATURE

I. Three manifestations of manas.
II. Some definitions of manas:
1. Manas is the fifth principle.
2. Manas is electricity.
3. Manas is that which produces cohesion.
4. Manas is the key opening the door into the fifth kingdom.
5. Manas is the synthetic vibration of five rays.
6. Manas is the intelligent will or ordered purpose of an existence.

We enter now upon a very important division of our subject, and take up for consideration the Fire of Mind, cosmically, systemically, and humanly considered. We have dealt with the fire of matter, and studied for a while its purpose, origin and work. We considered somewhat the factor of Consciousness, and saw that the great work of a solar Logos, with all included manifesting lives, was the development of a conscious control, and a psychic awareness within certain set limits. Having laid down these preliminary foundation thoughts, we need now to block out, for the sake of clarity, the mass of material that is available on the subject of the manasic fire, which is the animating principle of consciousness itself. Let us first of all get one broad general outline and then proceed to fill in the details.

I. THREE MANIFESTATIONS OF MANAS [20]

1. The fire of mind, cosmically considered.

[20] "Manas is the individuality or the spiritual Ego on the side of the higher Triad, and the personality or the kamic ego on the side of the lower

2. The fire of mind viewed systemically.
3. The fire of mind in connection with a human being.

In other words, what we are endeavoring to do is to study Mind in a solar Logos, a planetary Logos and in the Microcosm. Each of these three main divisions may be dealt with under four lesser heads which may be expressed as follows:

a. The origin of cosmic, systemic and microcosmic mind.
b. The place of mind in evolution in all three cases.
c. The present stage of development of mind in each of the three groups.
d. The future of mind, or of manasic unfoldment.

When we have taken up these points, we should have a clearer idea as to the purpose and place of the fire of the intelligence, and should be able accurately to comprehend its correlating synthetic work.

Before, however, following up these ideas it might prove of value to us if we sought to define this principle of manas and see what is already understood by it.

II. DEFINITIONS OF MANAS OR MIND

1. *Manas, as we already know, is the fifth principle.* Here enter in certain factors and analogies that it would be of profit to us to mention at this juncture.

This fifth principle embodies the basic vibration of the fifth plane, either cosmically or systemically considered. A certain sound of the logoic Word, when it

quaternary. Manas is the pivot of the human structure, or the centre on which the spiritual and material parts of man are made to turn."

"Lower manas is only a ray of the higher manas let into the fleshly tabernacle for illuminating its being and giving it thought, desire and memory."

"It is because manas is the turning point in the cycle that H. P. B. has considered it under the two aspects—higher and lower—the higher the attainer and experiencer of spiritual heights and the lower, the soul of the lower three, the triangle that completes embodiment. Manas is therefore the battle-ground of forces contained in the microcosm. . . . The stage of evolution which we have reached is the very starting point of the great struggle."—*Some Thoughts on the Gita.*

reaches the mental plane, causes a vibration in the matter of that plane, arrests its tendency to dissipate, causes it to take spheroidal form, and builds it literally into a body which is held in coherent shape by a mighty deva Entity, the Raja Lord of the mental plane. Exactly the same procedure ensued on cosmic levels, when a still mightier sound was uttered by the ONE ABOUT WHOM NAUGHT MAY BE SAID, and the utterance of this caused a vibration on the fifth cosmic plane. Certain great Entities became active, including such relatively unimportant Beings as our solar Logoi and His group.

This fifth principle is the distinctive coloring of a particular group of solar Logoi on the causal level of the cosmic mental, and is the animating factor of Their Existence, the reason of Their manifesting through various solar systems, and the great Will-to-be that brings Them forth into objectivity.

Manas has been defined as mind, or that faculty of logical deduction and reasoning, and of rational activity that distinguishes man from the animals. Yet it is something much more than that for it underlies all manifestation, and the very shape of an amoeba, and the discriminative faculty of the lowest atom or cell, is actuated by mind of some kind or another. It is only as the place of that discriminating cell or atom within its greater sphere is apprehended, and recognised, that any clear conception will be gained of what that coherent rational inclusive mentality may be.

2. *Manas is electricity.*[21]

The fire of Mind is fundamentally *electricity,* shown in its higher workings, and not considered so much as

[21] Electricity:

. . . "We know of no phenomenon in nature—entirely unconnected with either magnetism or electricity—since, where there are motion, heat, friction, light, there magnetism and its Alter Ego (according to our humble opinion)—electricity will always appear, as either cause or effect—or rather both if we but fathom the manifestation to its origin. All the

force in matter. Electricity in the solar system shows itself in seven major forms, which might be expressed as follows:

Electricity on the first plane, the logoic or divine, demonstrates as the Will-to-be, the primary aspect of that force which eventually results in objectivity. Cosmically considered, it is that initial impulse or vibration, which emanates from the logoic causal body on the cosmic mental plane, and makes contact with the first cosmic etheric, or the solar plane of adi.

Electricity on the monadic plane demonstrates as the first manifestation of form, as that which causes forms to cohere. Matter (electrified by "fire by friction," and the electric fire of spirit) meet and blend, and form appears. Form is the result of the desire for existence, hence the dynamic fire of Will is transmuted into the burning fire of Desire. I would call attention to the choice of those two phrases, which might also be expressed under the terms:

Dynamic electrical manifestation.
Burning electrical manifestation.

Here on the second plane, the sea of electrical fire, which distinguished the first plane, is transformed into the akasha, or burning etheric matter. It is the plane of the flaming Sun, just as the first plane is that of the fire mist

phenomena of earth currents, terrestrial magnetism and atmospheric electricity, are due to the fact that the earth is an electrified conductor, whose potential is ever changing owing to its rotation and its annual orbital motion, the successive cooling and heating of the air, the formation of clouds and rain, storms and winds, etc. This you may perhaps find in some text book. But then Science would be unwilling to admit that all these changes are due to Akasic magnetism incessantly generating electric currents which tend to restore the disturbed equilibrium."

. . . "The sun is neither a Solid nor a Liquid, nor yet a gaseous glow; but a gigantic ball of electro-magnetic Forces, the store-house of universal Life and Motion, from which the latter pulsate in all directions, feeding the smallest atom as the greatest genius with the same material unto the end of the Maha Yug."—*Mahatma Letters to A. P. Sinnett,* pp. 160, 165.

or the nebulæ. This idea will be easier to comprehend if it is borne in mind that we are dealing with the *cosmic physical plane.*

Certain things take place on the second plane which need realisation, even if already theoretically conceded:

Heat or flaming radiation is first seen.
Form is taken, and the spheroidal shape of all existence originates.
The first interplay between the polar opposites is felt.
Differentiation is first seen, not only in the recognised duality of all things, but in differentiation in motion; two vibrations are recognised.
Certain vibratory factors begin to work such as attraction, repulsion, discriminative rejection, coherent assimilation, and the allied manifestation of revolving forms, orbital paths and the beginning of that curious downward pull into matter that results in evolution itself.
The primary seven manifestations of logoic existence find expression and the three, with the four, commence Their work.
The seven wheels, or etheric centres in the body etheric of that great cosmic Entity, of Whom our solar Logos is a reflection, begin to vibrate and His life activity can be seen.

We are at this juncture considering the manifestations of electricity on the different planes of the cosmic physical plane, or on our solar systemic planes. Hence, all that can be seen in manifestation is fundamentally *physical electricity.* We have seen that the primary manifestation is that which vitalised, tinctured, and pervaded the matter of space, thus embodying—in connection with logoic manifestation—that which is analogous to the vital heat, activity and radiation of a human being,

manifesting on the solar physical plane. Certain electrical phenomena distinguish a human being, only (as they have not been expressed or considered in terms of electricity) the analogy has been lost sight of. These demonstrations might be considered as:

First, that coherent VITALITY which holds the entire body revolving around the central unit of force. It must here be remembered that the entire manifestation of a solar system consists of the etheric body, and the dense body of a Logos.

Second, that radiatory *magnetism* which distinguishes man, and makes him active in two ways:

In relation to the matter of which his vehicles are composed.

In relation to the units which form his group.

Third, that ACTIVITY on the physical plane which results in due performance of the will and desire of the indwelling entity, and which in man is the correspondence of the Brahma aspect.

These three electrical manifestations—vitality, magnetism, and fohatic impulse—are to be seen at work in a solar Logos, a Heavenly Man and a human being. They are the objective manifestations of the psychic nature, which (in a solar Logos, for instance) we speak of in terms of quality, and call will, wisdom, activity. Therefore, it should be noted here that the first three planes of the cosmic physical plane—the logoic, monadic, and atmic planes—are of prime importance and are the basic planes from whence emanate the secondary four; in other words, the first three cosmic ethers embody in a literal sense those three Entities whom we know as Mahadeva, Vishnu, and Brahma. In a similar sense these Three find Their densest objectivity in the three physical ethers. The lower four manifest during evolution, but are eventually synthesised into the higher

three. It should be also remembered that on all the seven subplanes of a solar plane a process, in connection with electrical phenomena in etheric matter, will parallel all the processes on the major planes. This is easily to be seen on the mental plane, for instance, in connection with Man. Theoretically, the absorption of all faculty by the causal body, and the discontinuance of all enforced objectivity in the three worlds at the close of the synthesising period is conceded. On the other planes it is not so obvious. On the buddhic plane, the Builders on the evolutionary arc, or a large part of the deva evolution, undergo a paralleling synthesis. On the physical plane a mysterious synthesis in connection with the "spirit of the Earth" is undergone, and the first three ethers are related to him in a way as yet little understood.

We might sum it up thus:

First, the balancing of electrical phenomena, or the achievement of synthesis in connection with Man, transpires on the three higher levels of the mental plane.

Second, a similar process in connection with a *Heavenly Man* transpires on the three higher subplanes of the monadic plane. Viewed in a larger sense it takes place on the three major planes—the atmic, buddhic, and manasic—just as in the three worlds of human evolution —the physical, astral, and mental—the synthesising process proceeds on the higher of the three involved.

Third, in connection with a solar Logos (within the system and not considering His cosmic synthesis) the three higher subplanes of the logoic plane see His final absorption or abstraction, and the three planes of the three Logoi are similarly concerned.

It should here be carefully borne in mind that we are dealing with electrical matter, and are therefore concerned with cosmic etheric substance; all matter in the system is necessarily etheric. We are consequently dealing literally with physical phenomena on all planes of

the system. In time and space we are concerned with units of different polarity which—during the evolutionary process—seek union, balance, equilibrium or synthesis, and eventually find it. This electrical interplay between two units causes that which we call light, and thereby objectivity. During evolution this demonstrates as heat and magnetic interaction and is the source of all vital growth; at the achievement of the desired goal, at union, or at-one-ment, two things occur:

First, the approximation of the two poles, or their blending, causes a blazing forth, or radiant light.

Second, obscuration, or the final disintegration of matter owing to intense heat.

This can be seen in connection with man, a Heavenly Man and a solar Logos, and their bodies of objectivity. In man this polarity is achieved, the three different types of electrical phenomena are demonstrated, and the light blazes forth, irradiating the causal body, and lighting up the entire sutratma, or thread (literally the Path) which connects the causal vehicle with the physical brain. Then disintegration or destruction ensues; the causal body vanishes in a blaze of electrical fire, and the real "man" or self is abstracted from the three world-bodies. So will it be seen in the body of a Heavenly Man, a planetary scheme, and so likewise in the body of the Logos, a solar system.

The difficulty in apprehending these thoughts is great, for we are necessarily handicapped by lack of adequate terms, but the main ideas only are those I seek to deal with, and the one we are primarily concerned with in this division is *the electrical manifestation of magnetism,* just as earlier we dealt cursorily with the same electrical phenomena, manifesting as the activity of matter.

Therefore you have:

1. Activity.....electrical manifestation of matter.
2. Magnetism....electrical manifestation of form.
3. Vitality.....electrical manifestation of existence.

This is literally (as pointed out by H. P. B.)[22] fire by friction, solar fire, and electric fire.

Fire by friction is electricity animating the atoms of matter, or the substance of the solar system, and resulting in:

The spheroidal form of all manifestation.
The innate heat of all spheres.
Differentiation of all atoms one from another.

Solar fire is electricity animating forms or congeries of atoms, and resulting in:

Coherent groups.
The radiation from all groups, or the magnetic interaction of these groups.
The synthesis of form.

Electric fire is electricity demonstrating as vitality or the will-to-be of some Entity, and manifests as:

Abstract Being.
Darkness.
Unity.

We have seen that electrical manifestation on the first plane caused initial vibration, and on the second its activity resulted in the archetypal form of all manifestation from a God to man, and an atom.

On the third plane, which is primarily the plane of Brahma, this electrical force showed itself in intelligent purpose. The will-to-be, and the form desired, are correlated by intelligent purpose underlying all. This intelligent purpose, or active will, utilising an instrument, brings us to that most difficult of metaphysical problems, the distinction between will and desire. It is not possible

[22] S. D., I, 567. II, 258.

here to handle this delicate subject, save simply to point out that in both will and desire, intelligence or manas is a fundamental factor, and must be recognised. This permeating principle of manas—coloring as it does both the will aspect and the desire aspect—is the cause of much confusion to students, and clarity of thought will eventuate only as it is realised:

First, that all manifestation emanates, or is electrified, from the cosmic mental plane.

Second, that the Universal Mind, or the divine thinker, is the intelligent Principle which makes Itself known as the Will-to-be, Desire or Love-of-Being, and that active intelligent purpose which animates the solar system.

Third, that Maha-deva, or the Divine Will, Vishnu, the Wisdom aspect, or the manifested "Son of Necessity," and Brahma or active purpose are the sum-total of intelligent consciousness, and are (to the manifesting cosmic Entity) what the mental body, the desire body, and the physical body are to man, the thinker in the three worlds, functioning in the causal body. We must not forget that the causal body contains the three permanent atoms or the three spheres which embody the principle of intelligence, of desire, and of physical objectivity. Always must the analogy be held between the threefold Logos and threefold man, and definiteness of thought and of concept results when the one likeness between these is pondered on. Man is a unit, functioning as a unit in the causal body. He is a triplicity functioning under the will aspect, or mental body; under the desire or wisdom aspect, the astral body; and under the activity aspect, the physical body. He electrifies or vitalises all three bodies or aspects, unifying them into one, and bringing about—by means of the Intelligence He is—coherency of action, simultaneity of purpose, and synthetic endeavour.

Finally, therefore, it is apparent that, no matter from what angle we study, the threefold Logos (or His reflection, the microcosm) through *the Manasic principle,* intelligently reduces matter to form, and utilises that form for the fulfilment of the will desire and purpose of the indwelling Existence; this principle *can be seen underlying all three aspects.*

There is no need here to point out the different triplicities which can be built up on the basic idea of Spirit and Matter, linked by Intelligence. This has often been done. I but seek to emphasize that INTELLIGENCE is the main quality of the Logos; that it shows as will, as desire or wisdom, and as activity; and that the reason for this is due to the work earlier accomplished by the cosmic Entity, involving cycles which have passed into the dim mist of retrospect, even from the angle of vision of a solar Logos.

This developed manasic principle is the intelligent purpose that is bringing about at-one-ment on each plane of the solar system in connection with the subplanes. It will eventually bring about the synthesis of all the planes, and thus bring the cosmic physical plane, as a unified whole, under the complete control of that cosmic Entity Who is seeking expression through that threefold manifestation we call a solar system, or the body logoic.

On this third plane that intelligent principle demonstrates as coherent activity, either systemic, planetary, or monadic, and also as the triple vibration of spirit-matter-intelligence, sounding as the threefold Sacred Word, or electricity manifesting as sound.

We have here an interesting sequence or inversion, according to the angle of vision, involving the planes as we know them:

Electricity as vibratory impulse. This causes the aggregation of matter, and its activity within certain bounds, or its awakening to activity within the solar

ring-pass-not. This is the first syllable of the Sacred Word.

Electricity as Light, causing spheroidal objectivity. This is the birth of the Son. It covers the enunciation of the second syllable of the Sacred Word.[23]

Electricity as Sound. Here we have the completed threefold Sacred Word.

On the fourth plane this electrical force shows itself as colour. In these four we have the fundamental concepts of all manifestation; all four have an electrical dynamic origin; all are basically a differentiation or effect of impulse, emanating from the cosmic mental plane and taking form (with intelligent purpose in view) on the cosmic physical. Man repeats the process on his tiny scale, dealing only with three planes, and flashing into objectivity on the solar physical. It will be demonstrated later as science attains more and more of the truth that

1. All physical phenomena as we understand the term have an electrical origin, and an initial vibration on the first sub-plane of the physical plane.

[23] "Through perfectly concentrated meditation on the light in the head comes the vision of the Masters who have attained."

"The tradition is that there is a certain centre of force in the head, perhaps the 'pineal gland,' which some of our Western philosophers have supposed to be the dwelling of the soul,—a centre which is, as it were, the doorway between the natural and the spiritual man. It is the seat of that better and wiser consciousness behind the outward looking consciousness in the forward part of the head; that better and wiser consciousness of "the back of the mind," which views spiritual things, and seeks to impress the spiritual view on the outward looking consciousness in the forward part of the head. It is the spiritual man seeking to guide the natural man, seeking to bring the natural man to concern himself with the things of his immortality. This is suggested in the words of the Upanishad already quoted. "There, where the dividing of the hair turns, extending upward to the crown of the head'; all of which may sound very fantastical, until one comes to understand it."

"It is said that when this power is fully awakened, it brings a vision of the great Companions of the spiritual man, those who have already attained, crossing over to the further shore of the sea of death and rebirth. Perhaps it is to this divine sight that the Master alluded, who is reported to have said: 'I counsel you to buy of me eye salve, that you may see.' "—*Yoga Sutras of Patanjali,* Book III, 32. (C. Johnston's Edition.)

2. That Light, physical plane light, has a close connection with, and uses, as a medium, the second ether.
3. That sound functions through the third ether.
4. That colour in a peculiar sense is allied to the fourth ether.

We must note here that in the development of the senses, hearing preceded sight, as sound precedes colour.

An interesting analogy may here be noted between the fourth cosmic ether, and the fourth ether on the physical plane of the solar system. Both are in process of becoming exoteric—one from the standpoint of man in the three worlds, and the other from the standpoint of a Heavenly Man. The fourth ether is even now being investigated by scientists, and much that they predicate concerning ether, the atom, radium, and the ultimate "protyle" has to do with this fourth ether. It will eventually be brought under scientific formula, and some of its properties, knowledge concerning its range of influence, and its utilisation will become known unto men. Paralleling this, the buddhic plane, the plane of the Christ principle, is gradually becoming known to those advanced beings who are individually able to cognise their place in the body of a Logos of a planetary scheme. The influence of the buddhic plane, and the electrical force that is its peculiar characteristic, are beginning to be felt, and its energy is also beginning to have a definite effect on the egoic bodies of men; the fourth ether of the physical systemic plane is likewise assuming its rightful place in the minds of men, and the electrical force of that subplane is already being adopted and utilised by man in the assistance of the mechanical arts, for methods of transportation, for widespread illumination, and in healing. These four adaptations of electricity:

1. For mechanical uses,
2. For transportation,
3. For illumination.
4. In healing,

are but the working out on the physical plane of paralleling utilisation of buddhic electrical force.

It might here be asked why colour primarily is spoken of as the buddhic manifestation of electricity. We are employing the word "colour" here in its original and basic sense as "that which veils." Colour veils the sevenfold differentiation of logoic manifestation and, from the angle of vision of man in the three worlds, can be seen only in its full significance on the buddhic plane. All fire and electrical display will be seen to embody the seven colours.

Again another correspondence between the fourth cosmic ether and the fourth physical ether lies in the fact that they are both primarily concerned with the work of the great builders, bearing in mind that they build the *real* body of the Logos in *etheric* matter; the dense physical vehicle is not so much the result of their work as it is the result of the meeting of the seven streams of force or electricity, which causes that apparent congestion in matter that we call the dense physical planes (the three lower subplanes). This apparent congestion is, after all, but the exceeding electronic activity or energy of the mass of negative atoms awaiting the stimulation that will result from the presence of a certain number of positive atoms. This needs to be borne in mind. The work of evolution is based on two methods and demonstrates as:

Involution, wherein the negative electrons of matter preponderate. The percentage of these feminine electrons is one of the secrets of initiation and is so vast during the involutionary stage that the rarity of the posi-

tive atoms is very noticeable; they are so rare as only to serve to keep the mass coherent.

Evolution, wherein, due to the action of manas, these negative atoms become stimulated and either dissipate back into the central electrical reservoir, or merge in their opposite pole, and are consequently again lost. This results in:

Synthesis.

Homogeneity.

The rarity instead of the density of matter. The fourth cosmic ether, the buddhic, is the plane of air, and is also the plane of absorption for the three worlds. This rarefication of dense matter (as we know it) simply means that at the close of the evolutionary process it will have been transmuted and be practically, from our point of view, non-existent; all that will be left will be the positive atoms, or certain vortices of force which—having absorbed the negative—will demonstrate as electrical phenomena of a form inconceivable to man at his present stage of knowledge. These vortices will be distinguished by:

1. Intense vibratory activity.
2. The predominance of one certain colour according to the quality of the etheric display, and its source or of origination.
3. Repulsion to all bodies of similar vibratory rate and polarity. Their attractive quality at the end of evolution will cease owing to the fact that naught remains to be attracted.

The vortices in each planetary scheme will be, during evolution, seven. Later, during the period of obscuration, three of the vortices will approximate their masculine pole and eventually but one will be left. In man a similar procedure can be seen in connection with his

seven centres during the process of initiation. First there are seven, then three absorb the lower four through electrical interaction. We are here viewing the subject wholly from the point of view of our present discussion. Finally, only the head centre is left, for it is the positive pole to all the others.

This question of the electrical polarity of the centres is one of real difficulty, and little can be communicated on the matter. It may be safely pointed out, however, that the generative organs are the negative pole to the throat centre as is the solar plexus to the heart. The order of the development of the centres, the ray-type and colour, coupled to the fact that during certain stages of the evolutionary process different centres (such as the base of the spine) are positive to all the others, not even excluding the head centre, leads to the vast complexity of the subject. Likewise certain of the planetary schemes are positive and others negative; three of the schemes are dual, both negative and positive. The same can be predicated anent a solar system, and, curiously enough, anent the planes themselves. For instance, in connection with the earth scheme we have a positive polarity of a temporary nature based on the type of incarnation our particular Heavenly Man is undergoing on our planet. By this is meant that there are masculine and feminine incarnations undergone by Heavenly Men as by men, considering the entire subject from the angle of electrical polarity and not from sex as understood in connection with the physical body.

Venus is negatively polarised, and hence it became possible for a mysterious absorption by the Earth of Venusian force. Again in this connection the question of sex may serve to elucidate. The karmic tie between the two Heavenly Men—one in a positive incarnation and the other in a negative—caused the working out of an old debt and a planetary alliance. *Light* flashed forth

in Lemurian days in a number of great groups of the human family when these two opposite poles made electrical connection. It needed the joint work of the two Heavenly Men, working on buddhic levels (the fourth cosmic ether) to bring about the blazing forth of the light of manas in the causal groups on the fifth cosmic gaseous plane, the mental plane of the solar system. It will be remembered that it was earlier pointed out that the majority of men function consciously on the fifth subplane of the three planes in the three worlds. In them the fifth principle is beginning to function, but not in sufficient force as yet to do more than keep them in line with the electrical force flowing from the fourth cosmic ether down to the next subplane of the cosmic physical.

It must ever be borne in mind that each plane and each subplane which is numerically allied, is embodying the same type of force, and is consequently of the same polarity.

Again, the astral plane and the buddhic plane are related, as we already know; the astral is negative in relation to the buddhic plane. When the polarity of the different planes is known, when the polarity of the subplanes is comprehended, and when the interaction between them and the corresponding cosmic planes is grasped, then will man be free, but not before. When the polarity of the ethers to each other and their relationship to the whole is comprehended, human evolution will have run its course. A Master has solved the problem of electrical phenomena in the three worlds, hence His freedom. Further, when the relationship of the negative form to the positive Spirit is grasped, and their joint connection with the cosmic Entities Who indwell the whole system is somewhat apprehended, group liberation will be achieved.

Perhaps in considering this abstruse matter it may

help to clarify the point of view if it is recollected that man is essentially positive in his own nature but his vehicles are negative; hence he is the central unit of positive electricity that draws and holds to him atoms of an opposite polarity. When he has merged and blended the two poles, and produced light of a definite magnitude during any particular incarnation (which magnitude is settled by the Ego prior to incarnation) then obscuration takes place. The electrical manifestation burns up and destroys the medium, and the light goes out; what we call physical death ensues, for the electrical current burns up that which had caused objectivity, and that which *shone*. Let us carry this idea further and realise that these units called men (who are positive as regards their own vehicles) are but the negative cells in the body of a Heavenly Man, and are held within His sphere of influence by the force of His electrical life. Bear in mind again that the Heavenly Men are thus positive as regards the lesser lives, but in Their turn are negative as regards the greater Life that contains Them.

Here again is demonstrated the truth of the teaching given by H. P. B.

Electric Fire ....Positive ....Spirit.
Fire by Friction..Negative ...Matter.
Solar Fire .....Light .....The two blended and thus producing the objective blaze.

We have thus considered the question of the electrical origin of all manifestation in connection with the four higher subplanes of the solar system—*those four planes which are the four cosmic ethers, and therefore form the body of objectivity of a Heavenly Man in exactly the same sense as the four physical ethers of the solar system form the etheric body of a man.* I have here repeated the fact, as its importance has not yet been grasped by the average occult student; this fact—when

conceded and realised—serves in a wonderful way to clarify the whole subject of planetary evolution. We have now reached the three planes wherein man functions, or the gaseous, liquid, and dense subplanes of the cosmic physical.

The whole subject of the akasha will be greatly clarified as exoteric science delves into the question of the ethers. As knowledge of the four types of ethers is available, as the vibratory action of these ethers is realised, and as the details concerning their composition, utilisation, light-bearing capacity, and the various angles from which they may be studied become known then paralleling knowledge anent the corresponding four cosmic ethers will be forthcoming. Much concerning them may be deduced from the already apprehended facts which relate to the four solar physical ethers.

For instance, the fourth ether (which is even now being what we might call "discovered"), is at this stage characterised by certain things. I might enumerate a few of these facts with exceeding brevity, as follows:

a. It is the ether which the violet ray uses as a medium.
b. The fourth ether is that whereof the majority of the etheric bodies of men are made.
c. The fourth ether is largely the principal sphere of influence of the "devas of the shadows," or those violet devas which are closely concerned with the physical evolution of man.
d. It is the etheric sphere within which, at a little later date, the human and the deva evolutions will touch.
e. From this fourth etheric sphere the dense physical bodies are created.
f. It is the sphere of physical individualisation. Only when the animal to be individualised was fully conscious on that subplane of the physical plane was it possible to co-ordinate the corresponding spheres on the astral and mental planes and by means of this triple co-ordination to effect the necessary steps which enabled the quaternary to succeed in its effort to approximate the Triad.

g. This fourth ether in this fourth round and on this fourth chain has to be completely mastered and controlled by the Human Hierarchy, the fourth creative. Every unit of the human family has to attain this mastery before the end of this round.

h. It is the sphere wherein the initiations of the threshold are undergone, and the fivefold initiations of the physical plane are entered upon.

Much more might be further added to this list, but I have sought only to point out those which can be easily realised as having a correspondence on the buddhic plane, the fourth cosmic ether. It should be borne in mind that our physical plane in its subplanes has its analogy likewise to the entire cosmic physical plane.

COSMIC PHYSICAL PLANE

1. Adi	First cosmic ether.	1. Atomic subplane	First ether.
2. Monadic ..	Second cosmic ether.	2. Sub-atomic ..	Second ether.
3. Atmic	Third cosmic ether.	3. Super-etheric.	Third ether.
4. *Buddhic* ..	*Fourth cosmic ether.*	4. *Etheric*	Fourth ether.
5. Mental ...	Cosmic gaseous.	5. Gaseous.	
6. Astral	Cosmic liquid.	6. Liquid.	
7. Physical ..	Cosmic dense.	7. Dense physical.	

The solar physical plane might also be expressed accurately as follows, working out the analogy to the major planes:

SOLAR PHYSICAL PLANE

First subplane ...	atomic.....	first ether.....	physical adi.
Second subplane..	sub-atomic....	second ether..	physical anupadaka.
Third subplane...	super-etheric..	third ether....	physical atmic.
Fourth subplane.. etheric		*fourth ether.. physical buddhic.*	
Fifth subplane ...	gaseous		physical mental.
Sixth subplane...	liquid		physical astral.
Seventh subplane.	dense		physical dense.

In both the cosmic and solar physical planes, the plane of buddhi is ever the plane of at-one-ment, or the meeting ground of diversities, and of their blending—not into a fundamental unity—but into group unity. This is owing to the fact that the buddhic plane is pre-eminently the plane most concerned with the evolution of the Heavenly Men. What I have therefore predicated anent the fourth physical ether can likewise be extended to the fourth cosmic ether, and find its analogy on the buddhic plane. The place, for instance, of *violet* in the spectrum is of prime importance in connection with the greater cycles, and marks the end of a cycle and the beginning of a new one. The buddhic plane is peculiarly the plane of violet, even though all the colours find their place there; the Lord of the Ray of Ceremonial Magic, Who embodies the violet ray or hierarchy, has a special relationship to the buddhic plane. It must be borne in mind that each planetary Logos works primarily on one of the seven planes; from this we can infer that His influence finds its line of least resistance on some one plane, even though it be exerted on all planes.

Again, extend the second statement anent the etheric composition of the bodies of men to Those of the Heavenly Men, and it will be found that just as the majority of human etheric bodies are built of matter of the fourth ether, so it may also be said that four of the Heavenly Men have Their etheric vehicles composed of this fourth cosmic ether (buddhic matter).

Further, the two great evolutions (human and deva) find their group unity on the buddhic plane, and portions of both hierarchies blend and merge so as to form the body of the divine Hermaphrodite.[24, 25] Earlier, at certain fixed points, they may temporarily approximate each

[24] The Pairs of Opposites:—
—From *The Science of Social Organisation*, by Bhagavan Das.

[25] The Divine Hermaphrodite—this is the great Being, planetary or solar, who manifests in Himself the pair of opposites.

other. On the buddhic plane definite and permanent alliance may be seen. On this plane also the "devas of the shadows" who are concerned in the building of the planetary scheme, pursue their work, and thus parallel the work done in the three worlds by the lesser builders who work with the etheric body of man. So can the analogies be worked out, for ever this Law of Resemblance holds good; yet ever must it be remembered that the analogy is of a psychic nature, and demonstrates in work, activity, and quality, and not in literal identity of form.

As time elapses the work of the Heavenly Men in the cosmic etheric spheres will be better comprehended, and assisted intelligently by those lesser intelligences who—by the study of the physical ethers—will eventually hold the key of the greater manifestation. Science is the handmaiden of wisdom, and opens the door to those infinite reaches and to those cosmic expanses, where stand Those vaster Intelligences, Who manipulate the matter of the higher planes, and bend it to the desired form, causing the vibrations thus set up to be felt at the furthest bounds of the solar ring-pass-not. Automatically then all lesser lives and all the denser materials are swept and carried into the needed channels and forms. *Vibration* or initial activity, *light*, or activity taking form and animating form, *sound* the basis of differentiation and the source of the evolutionary process, and *colour* the sevenfold differentiation — thus is the work carried on. We have been dealing with these four in connection with a solar Logos, and equally with the work of a Heavenly Man and of Man, of the human monad.

Students should also bear in mind another point that is often forgotten, which is that every plane can be studied and divided in two ways:

First. The seven subplanes can be divided into the

higher three planes or the abstract planes, and the lower four or the concrete planes. This division is the best and most purely metaphysical, for it embodies the entire idea of the Self, the Not-Self, and the Intelligence, with their synthesis, which produces the objective universe, whether solar system, planetary scheme, or human incarnation. In connection with the Logos it is fully discussed and illuminatingly considered in the first volume of the *Secret Doctrine,* where the work of the Father and the Mother in producing the Son through conscious intelligent co-operation is handled by H. P. B. in a masterly manner.

In connection with man the point can be grasped more easily if the causal body on the abstract levels of the mental plane is considered in connection with the lower four or concrete levels from whence manifestation emanates.

Second. Dividing the seven subplanes into the same higher three but making the fourth plane the plane of meeting or of at-one-ment, and regarding the lower three as the planes of endeavour. This division primarily concerns man.

Both these divisions will be seen later as existing on every plane in the system and as having their origin in electrical force which shows itself differently on each plane but acts on all under three laws: Attraction or Repulsion, Economy, and Synthesis. The lower three planes or subplanes act under the Law of Economy primarily; the plane of meeting or of union acts under a phase of the Law of Attraction. Paralleling them, of course, during evolution are their opposites, showing as Dispersion, Repulsion, and Differentiation.

The question of the electrical manifestation of the akasha on the seven planes has therefore to be studied in its three main divisions, then plane by plane or the sevenfold consideration, and finally as the forty-nine

fires. Throughout it must be recollected that the subject is still further complicated by the factor of time which brings these forty-nine fires at different stages under different spheres of influence and under the three laws of the cosmos. Thus the same fire at different periods will show itself forth as constructive light, or again bring about combustion and eventual obscuration as the result of burning out.

In connection with the manifestation of electricity on the mental, astral and physical planes. We will not enlarge upon the subject, as it will later be discussed as fully as may be possible. Suffice it to say that the law holds good and that what is laid down as fact anent a Heavenly Man on His Own planes is equally true of man on the four lower planes. Thus:

A SOLAR LOGOS

1. Electrical vibration .....the plane logoic or adi.
2. Electrical light .....the plane monadic or anupadaka.
3. Electrical sound .....the plane of atma.
4. Electrical colour .....the plane of buddhi.

A HEAVENLY MAN

1. Electrical vibration .....the plane monadic.
2. Electrical light .....the plane of atma.
3. Electrical sound .....the plane of buddhi.
4. Electrical colour .....the mental plane.

MAN

1. Electrical vibration .....buddhic plane.
2. Electrical light .....the mental plane.
3. Electrical sound .....the astral plane.
4. Electrical colour .....the physical plane.

We need to remember here that we were earlier dealing with the Logos, and with the Heavenly Men as incorporate parts of His body of manifestation. In the tabulation above given we are dealing with each sepa-

rately, and it should be observed that the manifestation of the groups of causal bodies on the mental plane is the colour manifestation of a Heavenly Man and His lowest point of objectivity. In man his lowest point of objectivity is the fifth subplane of the physical plane, as the liquid and the dense subplanes are not counted as principles any more than the cosmic liquid and dense (the astral and the systemic physical planes) count with a Heavenly Man.

We have seen that manas or mind is the fifth principle, or the basic vibration of the cosmic mental plane, the fifth plane; it was therefore impulse originating from the causal levels of the cosmic mental plane, which drove our solar Logos into manifestation, in the same way that the force which brings man into incarnation emanates from his causal body on the mental plane of the solar system. We have seen also that manas is that discriminative faculty which animates all substance, and which is also the electrical fire of the system showing forth as attraction and repulsion, with all that is involved in those two words. In the widest sense of the idea the Laws of Economy and of Synthesis are only divisions of that same cosmic law of which Attraction and Repulsion are also manifestations. This cosmic law, demonstrating thus in a threefold manner, might (for lack of a better term) be called *the Law of Being,* and is of a nature so incomprehensible to the finite mind of man that he can only sense it partially through the aforesaid three branches.

3. MANAS IS THAT WHICH PRODUCES COHESION

We come now to our third definition: The manasic principle is above all else that cohesive something which enables an Entity (whether Logos, Heavenly Man, or man) to work:

a. Through form, and thus exist.

b. By means of progressive development or cyclic evolution.

c. On certain planes, that are, for the entity concerned, the battleground of life, and the field of experience.

d. By the method of manifestation, which is a gradual growth from a dim and distant dawn through an ever increasing splendour of light to a blaze of effulgent glory; then through a steadily dimming twilight to final obscuration. Dawn, day, midday, twilight, night—thus is the order for the Logos, for a planetary Logos, and for man.

If the above four points are carefully studied, it will be found that they are fairly comprehensive, and embody the four points that are as yet the only ones available for man in this fourth round.

Man regards himself as a synthesised aggregate of physical body, emotional nature, and mentality, yet knows himself as more than these three, and recognises himself as the utiliser of form, of emotion, and of mentality, holding them all together coherently so that he is a unit. A planetary Logos similarly does the same, with the difference that manas is not the medium whereby he is a coherent whole. Owing to his more advanced stage of development, *wisdom* is for Him the dominant factor. *A solar Logos achieves through Will what a planetary Logos does through wisdom or buddhi, and man (on his tiny scale) through manas.* Yet, as both planetary Logos and man are but parts of their greater whole, the electric fire of will permeates them also, merging with the solar fire of buddhi, and fanning the fires of matter. In all these distinctions and differentiations it must be remembered that they do not exist from the logoic standpoint, but are only to be predicated in rela-

tion to the lesser bodies which are included in the solar ring-pass-not.

A man is a coherent unit in objective manifestation for very brief periods on the physical plane simply because as yet he works only through manas and not through wisdom. His cycles are consequently soon run, and gone like a flash in the night. A planetary Logos, Who is perfected manas and works through wisdom, has longer cycles, and from the angle of vision of man endures for æons; His life is the basis of the comparative permanence of the egoic cycles of man. The cycle of objectivity of a solar Logos persists for the greater mahamanvantara or solar cycle because it is based on will as well as on wisdom and manas. Therefore, it will be apparent that:

a. *Manas or intelligence* is the basis of the separative manifestation of man.

b. *Wisdom or buddhi* is the basis of the group manifestation of a Heavenly Man.

c. *Will* is the basis of the One Life which synthesises all groups.

Therefore again, in studying this Fire of Mind, we must remember that it is that which man is developing and with which he is learning to work with, but that it is also that which a Heavenly Man has developed in an earlier system; it is to Him as automatic in its action as is the subconscious activity of a man's physical organs.

4. MANAS IS THE KEY TO THE FIFTH KINGDOM IN NATURE

We might also define manas as the key to the door through which entrance is made into the fifth kingdom of nature, the spiritual kingdom. Each of the five kingdoms is entered by some one key, and in connection with the first two kingdoms—the mineral and vegetable—the key or method whereby the life escapes into the higher kingdom is so inexplicable to man at his present stage

of intelligent apprehension that we will not pause to consider it. In relation to the animal kingdom it might be said that the key whereby entrance is effected into the human kingdom is that of *instinct*. This instinct, towards the final stages of the animal's evolution, and as it becomes more and more detached from the group soul,[26] becomes transmuted into mentality, or into that embryo mind which is latent in animal-man, and which simply needed the stimulating vibration which emanated from the Earth's Primary to be fanned into something definitely human. We must always bear in mind that the method of individualisation on this globe was not the one followed on others, and that many of the present advanced units of humanity individualised normally, and through the driving force of evolution itself. They found (to express it as far as possible in terms of fire), their opposite electrical pole through the activity of animal instinct, and by the blending of the two a human being was produced,—the union of the three fires in the causal vehicle.

Man passes into the fifth kingdom through the transmutation of the discriminative faculty of mind, which—as in the animal's individualisation—brings about at a certain stage a spiritual individualisation which is the correspondence on higher levels to what transpired in Lemurian days. Therefore, we have:

Instinct..The key from the animal into the human kingdom or from the third into the fourth kingdom.

Manas...The key from the human into the spiritual kingdom, or from the fourth kingdom into the fifth kingdom.

[26] "*A Group-soul* is a collection of permanent Triads in a triple envelope of monadic essence. The permanent Triads are a reflection upon the lower planes of the spiritual Triads on the higher. This description is true of all group-souls functioning on the physical plane, but gives no idea of the extreme complexity of the subject."—From *A Study in Consciousness*, by Annie Besant.

Higher we need not go, for the transmutation of manas proceeds, and much as yet remains to be done.

5. MANAS IS THE SYNTHESIS OF FIVE RAYS

One other definition might be given even though its abstruseness may prove but a bewilderment to the student.

Manas is the united faculty of four of the Heavenly Men, synthesised through a fifth Heavenly Man on the third plane of the system. These five Heavenly Men were the logoic embodiment in an earlier system and achieved the fullness of manasic life. Their synthetic life is that which is primarily understood when we speak of Brahma, that cosmic Entity Who is the sum-total of logoic active intelligence. For lack of better terms we call Them the Lords of the four minor Rays, Who find Their synthesis through the third Ray of Activity. They have been called in an endeavour to express the principles which They embody:

1. The Lord of Ceremonial Magic.
2. The Lord of Abstract Idealism, or Devotion.
3. The Lord of Concrete Science.
4. The Lord of Harmony and Art.

These four function through the fourth cosmic ether, and have vehicles of buddhic matter. They merge into the greater life of the Lord of the third Ray of Aspect on atmic levels, and these four (with the one synthetic Ray), are the totality of manasic energy. They are the life of the five lower planes. They are the five Kumaras, and two remain, making the seven Kumaras or Builders of the universe; these five have been called the five Mind-born Sons of Brahma.[27] Manas, therefore, is the psychic effect of Their united group work, and shows forth in different ways according to the units involved, the forms

[27] S. D., I, 119, 493; II, 111, 112.

animated, and the planes concerned. They demonstrate predominantly on the five lower subplanes of each plane, and this factor should be remembered in connection with the major initiations of manas. Nevertheless—as They are the sumtotal of the third or Brahma aspect—Their main sphere of influence is on the lowest or third division of the manifested universe or on the mental, astral, and physical planes.

I would here suggest a third division of the major planes of the system which will hold much of interest for the real student of occultism.

First Logos	Mahadeva	Will Aspect	First plane.
Second Logos.	Vishnu	Wisdom Aspect.	Second, Third, Fourth.
Third Logos	Brahma	Intelligence	Fifth, Sixth, Seventh.

In these five definitions of manas we have suggested scope for thought and much has been hinted at for those who have ears to hear. Many more explanatory words might be spoken but we aim to start students thinking for themselves, and seek to see them defining these ideas in their own words.

6. MANAS IS THE INTELLIGENT WILL OR PURPOSE OF AN EXISTENCE

Manas might finally be defined as the intelligent will and ordered purpose of every self-conscious entity. I would urge the student to bear in mind certain basic facts which will serve to keep his mind clear, and which will enable him to comprehend something of the place which this fire of mind holds in the cosmos and the solar system, and (needless to say), in his life also,—the reflection of the other two.

He should ever remember that manas is a *principle of the Logos,* and necessarily therefore is felt in all those

evolutions which are a part of His nature but is allied especially to the throat and head centres; it is the active intelligent factor which enables a solar Logos, a planetary Logos or Heavenly Man, and a human being to:

a. Use intelligently a form or vehicle.
b. Build faculty into the causal body.
c. Reap the benefit of experience.
d. Expand the consciousness.
e. Make progress towards a specified goal.
f. Discriminate between the two poles.
g. Choose the direction in which his activity shall trend.
h. Perfect the form as well as use it.
i. Obtain control of active substance, and turn its forces into desired channels.
j. Co-ordinate the different grades of matter, and synthesise the utilised forms till each and all show a unanimous line of action and express *simultaneously* the will of the Indweller.

All these ends are the result of the manasic development and perhaps the student might apprehend the underlying idea more clearly if it is realised that

a. The Spirit employs *manas* in all that concerns matter, the electrical substance, or the active akasha.
b. The Spirit employs *buddhi* in all that relates to the psyche, that relates to the soul of the world, to the soul of an individual, or to the soul of every form.
c. The Spirit employs will or *atma* in all that relates to the essence of all, to itself, considering the essence and the Self as pure Spirit as distinguished from spirit-matter.

In the first case, the distinctive quality of manas is discrimination which enables the Spirit to differentiate between:

1. The Self and the Not-Self.
2. Spirit and Matter.
3. The planes and the subplanes.
4. The different grades of atomic matter in the system.
5. Vibrations, engendered by will, working through love-wisdom, and energising substance.
6. All that concerns forms of every kind and in every type of essential existence.

In the second case, the buddhic principle has for its distinctive quality love, and demonstrates as wisdom working through love and producing:

1. Unity between all Selves.
2. Group coherence.
3. Qualities that are distinctively along the line of what we call love.
4. Effective work in connection with evolution, or the fundamentals of hierarchical work.

In the third case the Spirit employs the will aspect or atma (in man), which has, for its distinctive feature, that coherent force which keeps the purpose of the entity ever in view, working it out through love in substantial form.

I have pointed out these distinctions as it serves to bring the scope, and equally the limitations, of the active mental principle somewhat more clearly before the student. In the *Hall of Ignorance* the accumulative side of manas and its ability to store and acquire knowledge and information is being developed. A man, for instance, acquires facts, and application, and sets up vibrations which have to be worked out intelligently. The acquisitive side of this principle is showing forth. In the *Hall of Learning* the discriminative side is being developed, and the man learns not only to choose but to discard, and he begins to merge the two poles intelligently. In the

Hall of Wisdom he discards also, and perfectly blends the two poles, thereby producing that objective something we call light. The illuminating side of manas is shown. He becomes an intelligent creator, and by the time he has taken the four major initiations he has:

1. Developed perfectly the Brahma aspect, which—as pointed out—functions primarily in the three worlds. It is the active intelligent aspect.
2. Achieved the point of development at which a Heavenly Man, the Divine Manasaputra, commenced this circle of manifestation we call a solar system.
3. Transmuted manas into wisdom or love.
4. Synthesised the Rays of Activity or Intelligence and is beginning to merge this synthesis into the higher one of love-wisdom.

To sum it all up in words of fire: *The fire of matter has blazed out perfectly, and the vibratory activity of the man has been keyed up to synchronise with that of a Heavenly Man, thus enabling a man to function consciously, or be vitally active on the buddhic plane.*

The fire of mind has blended with the fire of matter and has stimulated it to such an extent that it has brought about the liberation of the entity, man, from the three worlds, and has occultly "obscured" his manifestation on the three planes in exactly the same way as the manifestation of a Logos "goes out" (occultly) when the fires are sufficiently fierce. As regards the fire of Spirit, or pure electric fire, this is finally synthesised with the other two and brings about the escape of the life on to another plane cosmically considered.

A MAN

a. The blending of the fire of matter and of the fire of mind liberates from the three worlds.
b. The blending of electric fire with the two other fires brings about liberation from the five lower planes, and enables a man to function consciously on the cosmic physical plane.

A HEAVENLY MAN

a. The blending of the fire of matter and of mind liberates from the three planes of His manifestation.
b. The blending of the electric fire in His case brings about escape from the planetary ring-pass-not and enables Him to function consciously on the cosmic astral plane.

A SOLAR LOGOS

a. The blending of the fire of matter and of mind liberates Him from the solar ring-pass-not, and gives Him the freedom of the cosmic physical, astral and the lower subplanes of the cosmic mental planes.
b. The blending of electric fire with the other two enables Him to function consciously in His causal body thus paralleling the work of Man in the three worlds.

SECTION TWO

DIVISION B

MANAS AS A COSMIC, SYSTEMIC AND HUMAN FACTOR

I. The Origin of Manas, or Mind

1. *Cosmic Manas.*
   - *a.* The process of individualisation.
   - *b.* The method of initiation.
2. *Planetary Manas.*
   - *a.* Consciousness and existence.
   - *b.* Will and ordered purpose.
3. *Human Manas.*
   - *a.* Man and the planetary Logos.
   - *b.* The Logos of our scheme.
   - *c.* Venus and the Earth chain.
4. *Manas and the Earth Chain.*
   - *a.* The Earth chain and the incarnating monads.
   - *b.* The fourth kingdom and the Hierarchy.
   - *c.* A Prophecy.
   - *d.* A Summation.

II. The Position of Manas

1. *Manas and Karma.*
2. *Manas and karmic purpose.*

III. The Present Stage of Manasic Development

1. *In the planets.*
2. *In the system.*
3. *On the Earth.*

IV. The Future of Manas

1. *The characteristics of Manas.*

   a. Discrimination.
   b. Ordered activity.
   c. Adaptability.

2. *Developments of the Human Mind.*

   a. Ray effects.
   b. Animals, men and the rays.
   c. Types of Karma.

3. *Manas in the Final Rounds.*

   a. The transmutative process.
   b. Synthesis.

I. THE ORIGIN OF MANAS OR MIND

What we are dealing with here (taking these three factors in their order), is the fire of mind in connection with a solar Logos. It has been earlier pointed out that mind has already been developed in a Heavenly Man, and therefore we must equally predicate anent a solar Logos that cosmic mind, or the fifth Principle, is His prime characteristic, and was perfected by Him in an earlier system. We might now consider our first subdivision:

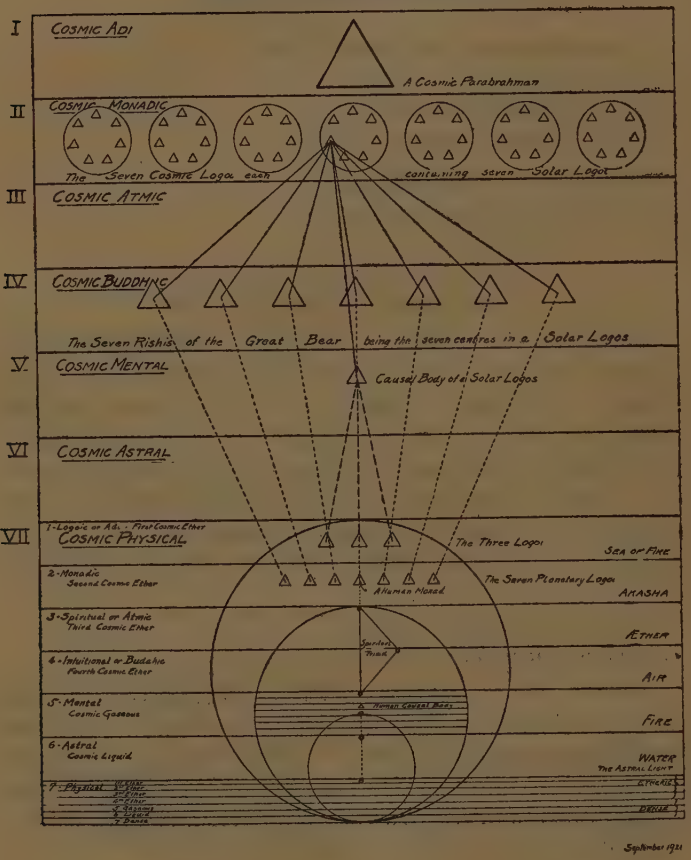
1. *Cosmic Manas.*

Whence comes this fire? Where originates this vital heat, or vibratory activity, which is predominantly a feature of all conceivable Beings? How far back is it possible for us to go? Can we conceive of its origin? What is this downpouring fire that animates the darkness of matter?

a. The Process of Individualisation. Perhaps it may help somewhat if we here consider the question of individualisation, or the process of intelligent self-realisa-

Chart V

Evolution of a Solar Logos



tion which so strikingly differentiates men from the animals. At individualisation the two poles are approximated, and at their meeting light streams forth, irradiating the cave of matter, and lighting the pathway that must be trodden by the Pilgrim on his way back to his source.

This irradiation brings about, in connection with man,

Self-realisation.

Purpose.

Separation from all other individualised selves, or spheres.

Consciousness, above all.

Ability to evolve.

Capacity to "shine ever more and more unto the perfect day."

This is equally true of a solar Logos, and of a Heavenly Man.

Individualisation is literally the coming together (out of the darkness of abstraction), of the two factors of Spirit and matter by means of a third factor, the intelligent will, purpose and action of an Entity. By the approximation of these two poles light is produced, a flame shines forth, a sphere of radiant glory is seen which gradually increases the intensity of its light, its heat and its radiance until capacity is reached, or that which we call perfection. We should note and distinguish the words *light, heat* and *radiance,* which are the distinctive features of all individualised entities from Gods to men. Man is beginning to arrive partially at the secret of this phenomenon through his ability to produce through scientific knowledge, that which is called electric light and which is used by man for illumination, heat and healing. As more anent this matter is discovered by physical plane students, the whole question of existence and of creative activity will become clearer.

As regards the origin of the fire of mind something

more may be learned through studying *the various methods of individualisation.* In connection with man these methods are three in number as far as we can tell, though the probability of there being several other methods which are inconceivable to man's finite comprehension, is quite possible. These methods are:

First, the method pursued on the moon-chain (the planetary manifestation previous to ours), when, through innate force and energy, the conjunction of the three fires was brought about and the fire of matter contacted the fire of Spirit through the latent presence of the fiery spark of mind. This spark of mind, working through the instinct, drove the material form or substance, into such activity that it was enabled to reach up to heights where its opposite pole could be contacted. Animal-man aspired; Spirit answered; the vibration of the germ of mentality had permeated the substance like yeast. Thus was consciousness awakened. In the previous solar system, in connection with the Heavenly Men, this was the method pursued by Them, and These advanced cosmic Beings entered into consciousness and mastered the three lower planes of the cosmic physical,—the planes which man is endeavouring to master now. They individualised as the result of work accomplished during incomprehensible æons of endeavour.[28] The earlier solar system was much longer in duration than this one will be, and force in matter was generated by the progression of the ages. *It was the period of the vitalisation of the spirillæ in the physical permanent atom of the Logos.*

In this method of individualisation, the emphasis is laid on the fact that the principle of manas is a part of the logoic character, and is part of His very nature. It, therefore, has its origin in His Being or Self; it is

[28] The period of the individualisation of a solar Logos goes back further still and need not concern us here, save to remember that the Law of Analogy holds good.

part of the content of the logoic Causal Body, and therefore permeates all manifestation which originates with Him. Hence the accuracy of the statement that cosmic manas originates on the cosmic mental plane, and is a portion of the fire that animates that plane.

Second, in the second solar system, and in connection with the method employed therein, another point merits attention. This fire of mind has its source in a constellation until recently unrecognized by exoteric science as having any relation of an intimate nature to our solar system, owing to its tremendous distance away. *The sun "Sirius" is the source of logoic manas* in the same sense as the Pleiades are connected with the evolution of manas in the seven Heavenly Men, and Venus was responsible for the coming in of mind in the Earth chain. Each was primary to the other, or was the agent which produced the first flicker of consciousness in the particular groups involved. In every case the method was that of a slow evolutionary growth till the consciousness suddenly blazed forth owing to the interposition of force, apparently from an extraneous source,

1. The Logos ..... Solar System .... Sirius
2. Seven Heavenly Men ..... Planetary scheme. Pleiades
3. Heavenly Men ..... Earth chain ..... Venus

This second method therefore is that which is brought about by the hastening of the evolutionary process through influences from outside; these tend to awaken consciousness, and to bring about the merging of the poles. The first method touched upon was that of the earlier solar system. The method we are now considering is the distinctive one of this solar system and will persist till the end of the mahamanvantara.

That the earlier method was seen in the moon-chain is only evidence of the steadfastness of the Law of Repetition by which every large cycle includes, in its earlier

stages, all the lesser, and repeats the earlier procedure. This is a recognised fact, for instance, in the building of man's physical body, for the fœtus reproduces all earlier stages and forms till the human is achieved; again, as we know, the fourth round reproduces briefly the earlier three but has its own distinctive quality.

b. The Method of Initiation. In this second method the "Rods of Initiation" are used to effect certain results. These rods are of four kinds:

1. *Cosmic,* used by a cosmic Logos in the initiations of a solar Logos, and of the three major planetary Logoi.
2. *Systemic,* used by a solar Logos in the initiations of a planetary Logos.
3. *Planetary,* used by a planetary Logos for initiatory purposes, and for the third, the fourth, and fifth major initiations, with the two higher.
4. *Hierarchical,* used by an occult Hierarchy for minor Initiations, and for the first two initiations of manas by the Bodhisattva.[29]

When man individualised in Lemurian days (about eighteen million years ago), it was the application of the Rod of Initiation to the Logos of our Earth chain which brought about the event and touched into activity certain centres in His body with their corresponding groups. This application, bringing about consciousness on some plane, may be regarded as literally the awakening of the lives concerned to participate in intelligent work on the mental plane. Animal man was conscious on the physical, and on the astral planes. By the stimulation effected by the electric rod this animal man awoke to consciousness on the mental. Thus the three bodies were co-ordinated, and the Thinker enabled to function in them.

[29] The above information about the "Rods" is taken out of *Initiation Human and Solar,* page 126.

All Rods of Initiation cause certain effects:

a. Stimulation of the latent fires till they blaze.

b. Synthesis of the fires through an occult activity that brings them within the radius of each other.

c. Increase of the vibratory activity of some centre, whether in man, a Heavenly Man, or a solar Logos.

d. Expansion of all the bodies, but primarily of the causal,—this also in speaking of all the three types of Entities.

All these results were seen when the Heavenly Man of our scheme took initiation eighteen million years ago. This initiation was brought about—as earlier pointed out—by a peculiar juxtaposition of chains, globes and schemes, and caused such a stimulation of all the latent manasic units within His body that a downflow of pure manas from the planetary manasic permanent atom was possible along the path of the planetary antaskarana—a channel which *exists* in the case, of the planetary Logos, and which has not to be built as in the case of man. Along with this juxtaposition came a similar alignment with one of the Pleiades, permitting of manasic influence from that source.[30, 31]

Third, the third method of individualisation is the one to be followed in the next solar system, though it will have its faint beginnings in this one. It is not based on latent activity as in the first case, nor in electrical polarity as in the second, but in a peculiar process of *"occult abstraction"* (using the word "abstraction" in its basic sense as "the drawing out" of essence). This occult abstraction is brought about by an effort of the will at present incomprehensible. The first method of individualisation

[30] "The Secret of the Pleiades and of their relation to the Seven Rishis of the Great Bear, and therefore to our Seven Heavenly Men, is not yet to be revealed. It is known only in detail to the Chohans of the Seventh Initiation, though the fact that there is such a relation is now exoteric." H. P. B. speaks of it in the *Secret Doctrine.*

[31] See S. D., II, 711, 725, 726.

is that of the third aspect, or latent activity, and follows the line of least resistance under the Law of Economy; the second method is the purely electrical one, and works under the Law of Attraction; whilst the third method lies hidden in dynamic will and is as yet to us impossible and incomprehensible.

2. *Planetary Manas.*

We sought in the foregoing, to understand somewhat the origin of manas—whether cosmic, or otherwise—through the consideration of human individualisation and the method thereof. We saw that individualisation is the conscious apprehension of the Self of its relation to all that constitutes the Not-Self, and that it is evoked in three ways, of which only two as yet are even dimly comprehensible. In each case this awakening of consciousness is preceded by a period of gradual development, is instantaneous at the moment of Self-Realisation for the first time, and is succeeded by another period of gradual evolution. This period of gradual evolution leads up to another crisis which we call *initiation.* In one we have initiation into conscious existence, in the other initiation into spiritual existence or group identification.

For a *solar Logos* individualisation dates back to stages far anterior to the triplicity of solar systems which constitutes for Him the Eternal Now, but which from man's point of view embody the past, the present, and the future. A *planetary Logos* individualised in a previous system; *a man* individualises in this; the *planetary entities,* now involutionary, will individualise in the next.

a. Consciousness and Existence. From the wider point of view the terms initiation and individualisation are synonymous; they both express the idea of an expansion of consciousness, or of entrance into a new kingdom of nature. The faculty of acquiring knowledge

must be realised as paralleling the development of the sense of sight, or vision, as earlier pointed out. The fire of mind shone forth and illuminated animal man in Lemurian days, during that vast cycle wherein sight opened up for him the physical plane. The relationship between sight and mind is a very close one, and must not be lost from sight. In the first round, and in the first root-race of this round, *hearing* was the sense developed. In the second round and the second root-race *touch* was evolved. In the third round and corresponding root-race *sight* was added to the other two, and the Self which hears, and the Not-self which is touched, or apprehended as tangible, are related and connected by sight, —the correspondence to the intelligence that links. Thus is brought about the blending of the three fires, and illumination is present. But through all this evolutionary development the ONE Who hears, touches, and sees, persists and interprets according to the stage of the development of the manasic principle within Him. This basic Interpreter is the Entity Who is independent of an existence which ever necessitates a form. His is the life that causes matter to vibrate and He is therefore "fire by friction"; His is the life of pure Spirit which wills to be, and which utilises form, and is therefore electrical impulse on the cosmic physical plane or "electric fire"; His is the life that not only animates the atoms and electrifies them by His Own nature, but likewise knows itself to be one with all yet apart from all,—the thinking, discriminating, Self-realising something that we call MIND or Solar Fire. Universal mind or manas permeates all, and is equally that Self-knowing, individualised Entity Whose body contains our solar Logos as well as certain other solar Logoi; Whose fire, heat and radiation embrace certain other solar systems and unify them with our own system so that one complete vital body forms the manifestation of this mighty cosmic Be-

ing. Vortices of force on the cosmic etheric plane form the etheric framework of seven solar systems in the same way that the bodies of the seven Heavenly Men are the etheric centres for a solar Logos, and as the seven centres in man (existing in etheric matter), are the animating electrical impulse of his life.

To express the origin of manas apart from manifestation through a congery of systems, a solar system, or a man is for us impossible. Only as one grasps the fact that each planetary scheme, for instance, serves as the body of a Heavenly Man Who is the directing Mind in that scheme, and the animating principle of manas or the active discriminating faculty which every atom in that scheme evinces; only when it is realised that a solar Logos is similarly the manasic principle of those large atoms we call schemes in their totality; only when it is apprehended that a cosmic Logos is again the instigating mind of the still vaster atoms we call systems; only when it is admitted that man is the animating discriminative faculty of the tiny spheres which form his body of manifestation; and finally, only when all this is meditated upon, and its truth accepted, will this question of the origin of manas assume a less abstruse character, and the difficulty of its comprehension be less appalling.

Man, the Thinker, the Knower, the manasic principle in the centre of the many spheres which form his bodies, manipulates electrical force in three departments (the physical, astral and mental bodies) through seven centres which are the focal points of force, and of its intelligent dispersal throughout his little system to the myriads of lesser atoms, which are the cells in these spheres.

A Heavenly Man equally, and in a wider sense, the Thinker and Knower, the manasic or mind principle plus the buddhic or Christ principle, manipulates electrical force through three principal vehicles or globes in atmic, buddhic, and manasic matter, dispersing it from thence

to the myriads of cells which correspond to the deva and human units.

A *solar Logos* in a still wider sense is the permeating universal Mind, the manasic principle, plus the buddhic and the will principle, working in three major schemes, by means of seven centres of force, and through the myriads of groups which are the cells in His body, in the same way as human beings are the cells in the body of a Heavenly Man.

The *cosmic Logos* of our system works similarly through three major systems (of which ours is not one), utilising seven solar systems (of which ours is one), for the distribution of His force and having myriads of sevenfold groups as the cells of His body.

b. *Will and ordered purpose.* Thus all that we can really predicate anent the origin of manas is that it is the unified will-activity, or the purposeful expression of the realised Identity of some great Self which colours the life and swings into intelligent co-operation all the lesser units included in its sphere of influence. Each of us, in illustration, is the thinking purposeful Entity who acts as the manasic principle, and the spring of action, to all the units included in our three bodies. Each of us sways them to our will; we act, and by acting, force co-operation as we see fit. The Logos does the same on a larger scale. In this thought lies light on the question of karma, of free-will and of responsibility. *Manas is, really* WILL *working itself out on the physical plane,* and the truth of this will be seen when it is realised that all our planes form the cosmic physical plane, whereon an Entity, inconceivably greater than our Logos, is working out a set purpose through the Logos,through us, through all Spirit-substance that is included within His sphere of radiatory activity.

Certain problems of real interest are prone to enter our minds, but they serve only to develop abstract thought

and to expand the consciousness, for they are as yet insoluble and will remain so. Some of them might be enumerated as follows:

1. Who is the cosmic Entity in Whose scheme our Logos plays his little part?
2. What is the nature of the great purpose He is working out?
3. Which centre in His body is represented by our solar system?
4. What is the nature of the incarnation He is now undergoing?
5. What are the ten systems—the three and the seven —of which our solar system is one? Must we look for the major three within the seven, or extraneously?
6. What is the coloring or basic quality of this cosmic Entity?
7. Is the colouring of the fourth cosmic ether (the buddhic plane), blue, or is it violet to correspond with our fourth physical ether? Why is buddhi exoterically regarded as yellow in color?
8. Which are the primary three centres in the body of our solar Logos and which the minor four?
9. What is the karma of the different schemes?
10. What is the over-balancing karma of the Logos Himself as it affects the ten schemes within His system?

All these questions, and numbers of others, will arise in the mind of the interested student, but beyond the formulation of them he may not as yet go, though the fifth round will see the realisation, by men, of the nature of the karma of the Logos of our chain. Words, as oft we have been told, blind and stultify.

In summing up, this quality of manas may be somewhat apprehended if the student regards it as the intelligent

will, the active purpose, and the fixed idea of some Entity which brings about existence, utilises form, and works out effects from causes through discrimination in matter, separation into form, and the driving of all units within His sphere of influence to the fulfilment of that set purpose. Man is the originating source of mind as regards the matter of his vehicles, and their latent manasic impulse. So again with a Heavenly Man and His larger sphere of influence, and so with the solar Logos. Each discriminated, and thus formed His ring-pass-not; each has a purpose in view for every incarnation; each is actively following and intelligently working to effect certain ends, and thus each is the originator of manas to His scheme; each is the animating fire of intelligence to his system; each, through this very manasic principle individualises, expands gradually this self-realisation till it includes the ring-pass-not of the Entity through Whom the fifth principle comes to him; and each attains initiation, and eventually escapes from form.

3. *Human Manas.*

We are now to consider primarily man and the manasic principle, its development in the fourth Creative Hierarchy, the human Monads, with special reference to our Earth chain.

We have seen that, to all intents and purposes, manas is the active will of an Entity working itself out through all the lesser lives who go to the content of the ring-pass-not or sphere of influence of the indwelling Existence. Therefore—as concerning man on this chain—he is but expressing the purpose and the will in action of the planetary Logos in Whose body he is a cell or lesser life.

Certain mysteries arise consequently for our consideration which are connected with the life cycles of the Heavenly Man of our scheme, and particularly in relation to that special incarnation of His which we call the cycle

of manifestation on the dense physical globe, the earth. He wears the planetary body as man wears the robe of the physical body, and by means of this objective form He works His purposes out on the physical plane, through the factor of mind achieving certain goals. Incidentally, the cells in His body conform to that Mind which plays upon them, just as man, the intelligent principle of incarnation on the physical plane, brings into conformity with *his* purpose the atoms of his body, and stimulates ever more and more the spirillæ of those atoms by the force of his mind playing upon them.

Here comes the opportunity to make clear something that is oft lost sight of in the general fog surrounding this subject. *The human and deva units* on the upward arc, who are the cells in His body, *go to the formation of the centres, and not to the remainder of the cellular vital substance of His vehicles.* Man has a body made up of matter which is applied to different uses, yet which forms a unit. In this unit there are certain areas of more vital importance than other areas *from the standpoint of energising force.* Such an area as the heart may, in this connection, be considered and compared (as regards force value) with such an area as the calf of the leg. The entity, man, utilises both, but the heart centre is of paramount importance. Thus is it also with a Heavenly Man. The two great Hierarchies—deva and human—are force centres in the body of a planetary Logos; the other evolutions of an involutionary nature extant within the scheme, and the remainder of the active substance of the globes, and all contained therein, go to the content of the remainder of His body.

a. *Man and the planetary Logos.* With the deva evolution at this point we have nought to do. I seek to concentrate attention on man, as he functions on earth. In order to clarify the idea of manas and its relation to a human being it is necessary to point out certain things

in connection with a Heavenly Man which must be borne in mind.

First, that each Heavenly Man holds the position of a centre in the body of a solar Logos; therefore, the Logos of a scheme will embody some outstanding characteristic. The ten schemes are the seven, and the synthesising three—not the seven and a lower three. The lower centres were vital in the last solar system (from the esoteric standpoint), and are not counted in this; they were synthesised and absorbed during the obscuration process of System I.

Secondly, each Heavenly Man is consequently the embodiment of a particular kind of electrical force which flows through His scheme as man's force flows through some one of the etheric centres in his body. Each scheme, as each human centre, will

a. Vibrate to some one key.
b. Have its own colouring.
c. Resemble, when seen from the higher planes, a vast lotus.
d. Possess, according to its vibratory capacity, a definite number of petals.
e. Be connected in geometrical formation with certain other centres of Heavenly Men, making systemic triangles.[32]
f. Be characterised by different stages of activity according to the initiation towards which the Logos may be working. Thus, at one period one centre or Heavenly Man may be the subject of logoic attention, and of specialised stimulation, and at another period a totally different scheme may be the object of vitalisation. For some time the Logos has turned His attention to the *Earth Scheme* and to *Saturn,* whilst *Uranus* is receiving

[32] A hint of this triangle of force was conveyed in *Letters on Occult Meditation,* page 79-84, when speaking of man and his centres.

stimulation. Much is therefore accentuated, and increased evolutionary development is the consequence of this divine attention.

When these facts are borne in mind it will be seen that the interaction, and the complexity, is of vast proportions, and man can do no more than accept the fact, and leave the explanation until his consciousness is of greater scope.

Third, one of the mysteries revealed at initiation is that of the logoic centre which our scheme represents, and the type of electrical fire which is flowing through it. The "Seven Brothers," or the seven types of fohatic force, express Themselves through the seven centres, and the One Who is animating our scheme stands revealed at the third Initiation. It is by knowledge of the nature and quality of the electrical force of our centre, and by realisation of the place our centre holds in the body logoic, that the Hierarchy achieves the aims of evolution. It will be obvious that the Heavenly Man Who stands for the kundalini centre, for instance, will work differently, and have a different purpose and method, from His Brother Who stands for the heart centre in the body logoic, or to the Heavenly Man Who embodies the logoic solar plexus. From this it is apparent that:

a. The type of electrical force.
b. The vibratory action.
c. The purpose.
d. The evolutionary development.
e. The dual and triangular interaction

of all the Heavenly Men will differ, and so will the evolutions that form the cells in Their Bodies differ likewise. Little has as yet been revealed anent the types of evolutions which are to be found in the other schemes of our system. Suffice it to say that in all the schemes, on some

globe in the scheme, human beings or self-conscious units, are to be found. Conditions of life, environment and form may differ, but the human Hierarchy works in all schemes.

It must also be borne in mind that just as all seven Heavenly Men are found in the body logoic, and are Themselves under the influence of seven solar Logoi (using the word "influence" in its astrological sense), so in a planetary scheme with its seven globes each is astrologically under the influence of all the seven Heavenly Men. A scheme is but a replica of a system. Each of the Heavenly Men pours forth His radiation or influence, and stimulates in some way some other centre or globe. To word it otherwise, His magnetism is felt by His Brothers in a greater or less degree according to the work being undertaken at any one time. At present the Heavenly Men, representing centres at different stages of stimulation, being not all equally developed and being not as yet psychically unified, this magnetic interplay is little realised, and the psychic flow from one scheme to another is little utilised or comprehended. As time elapses this interplay of force will become more evident and the force will be consciously employed. When men, for instance, know

The quality of the force flowing through their particular scheme;
The purpose and name of the centre they stand within;
The centre or Heavenly Man with Whom the Logos of their scheme is allied;
Which two schemes form, with their own, a triangle for logoic force at a certain stage of evolutionary development;
The secret of the cycles, or the periods of stimulation or obscuration;

then will the body logoic begin to achieve its purpose;

then will the Logos of our system begin to blend and merge and co-ordinate all His vehicles; then will the force flow through all the centres unimpeded; and then will the glory shine out, and each cell in every body—logoic, planetary, deva and human, blaze forth with perfected glory, vibrate with adjusted accuracy, and a major cosmic initiation be taken.

b. The Logos of our Scheme. The Heavenly Man or planetary Logos of the Earth scheme can be considered in various ways, and as is our custom we will simply tabulate the statements anent Him which, when considered at length by the individual student, should serve to make the FACT of the essential Personality of this great Entity, the work that He is endeavouring to accomplish, and the relationship of the human Hierarchy to Him, a greater reality. We must bear in mind in studying this matter that it will not be possible to reveal for general publication details as to His specific Identity, His number and His scope of conscious development. Such mysteries, as earlier pointed out, are reserved for those who are pledged to keep silent. But some general idea may be conveyed before we take up specifically this chain and round.

It might be asked wherein all this information is of use, and what purpose it serves in this hour of the world's need. Apart from the fact that the cyclic giving out of the truth works under the law, and may not be gainsaid, it is suggested for consideration that much advantage will be felt when men in large numbers conceive of the purpose of specific manifestations, when they realise that all forms are but the modes of expression of certain Entities or Beings, Who occupy them for cycles of definite duration in order to attain a purpose, and that each life—great or small—serves its own ends, yet subserves the greater ends of the Being in Whose body it is a corporate part. The details of the plan may not be given.

The general outline—solar, planetary, and hierarchical —may be suggested, and by the very suggestion, bring order into the thoughts of men as they view the apparent chaos of the moment. Let us not forget, that when order is brought about, and united thought produced on the mental plane, then order transpires eventually on the physical plane.

The planetary Logos of this scheme is one of the four minor Logoi, or Lords of the Rays, and is specially concerned therefore with the development of one attribute of manas. Each of the four minor Rays is, as we know, eventually synthesised, or absorbed into that Ray which is represented on our earth by the Mahachohan. He is the Lord of the third major Ray or Aspect, and synthesises the four. *These four Rays with their synthesising Ray make the five rays of Manas or Mind.* We can consider them as:

a. The fivefold Brahma Aspect.

b. They were the five Rays of prime importance in the first solar system, and were the five individualised Heavenly Men, called the Mind-born Sons of Brahma. Through the individualisation of the four in that system the individualisation of the great cosmic Entity we call Brahma was brought about. He individualised and the four go to the content of His body.

c. They are represented on our earth by the five Kumaras Who obeyed the Law, and took human form, as H. P. B.[33] hints in several passages in the *Secret Doctrine.*

This scheme is considered as the fourth and the one of the most importance in the system during this particular cycle for the following reasons:

Our *solar system,* being considered as of the fourth

[33] S. D., I, 493.

order, and *our scheme* being the fourth in order, there is consequently a moment of special opportunity afforded our planetary Logos through the alignment brought about. It eventuates in the turning of the attention of the logoic kundalini fire towards this centre, our scheme, and the subsequent results are in process of working out.

Within the scheme *the chain* that concerns us the most, and which is temporarily of the most vital importance to the planetary Logos, is the Earth chain, the fourth in order again, thus bringing about another alignment of very grave moment. This carries with it special opportunity, and permits of the entry of force from the cosmos itself, or of extra-systemic electrical vitality. This super-stimulation results in what looks to us like cataclysms, and a stupendous shattering of forms, but it is simply the necessary sequence to the vitalisation of the life within the form, and the breaking of the limiting form unable to bear the cosmic action.

Again within the chain, *the globe* at present receiving planetary polarisation, or at present embodying in a special sense the life of the planetary Logos is the Earth, the fourth in order. This brings about a still further alignment.

Add to the above facts the accepted knowledge that this is the *fourth round* and we have a fivefold alignment which is of paramount significance to us all, though it had even greater significance and force in the fourth root-race, and brought about that stupendous psychic event—the opening of the door of Initiation to the human Hierarchy.

These very important facts merit close attention, and the consideration of all occult students. They hold the key whereby some comprehension of manas and of planetary evolution may come about. What have we, therefore, in this special cyclic alignment?

1. A solar system of the fourth order.
2. The fourth scheme in the system.
3. The fourth chain in the scheme.
4. The fourth globe in the chain.
5. The fourth round.[34]

All these are found active within the same cycle, and all therefore bring about a simultaneous alignment which results in the clearing of a channel direct from the heart of our scheme through every ring-pass-not to the cosmic correspondence, found outside the solar sphere.

To the above realisation, we must add yet the further fact that the fourth Creative Hierarchy is the one whose evolution we are considering, and it will be apparent to the most superficial student that in these thoughts lies hidden the clue, not only to man but to the entire cyclic evolution in which he is taking part.

The fourth Creative Hierarchy is essentially the Hierarchy of manas. This is no play on words, but a statement of deep occult significance. The statement has been made with entire accuracy that five Hierarchies out of the twelve have passed out and that seven remain. Of these seven, our human Hierarchy is the fourth, making it literally the ninth when counting the entire twelve. In this connection it would be well to link up the statements that have been made to the effect that the five Kumaras or Heavenly Men Who definitely embody the manasic principle (or the five Rays over which the systemic correspondence to the mahachohan presides) de-

[34] Compare also the following correspondences:

The sacred Tetraktys	The manifested Logos.
The Fourth Creative Hierarchy	The Human.
The Fourth Principle	Lower Mind.
The Fourth Race	Kamamanas.
The Fourth Element	Water, S. D., I, 95. I, 640.
The Four Truths	S. D., I, 70.
The Four Propositions	S. D., I, 107.
The Four Initiations	S. D., I, 227.
The Fourth Plane	Buddhi, fourth cosmic ether.
The Fourth physical sub-plane	The Fourth Ether.
The Fourth Round	The Present.

veloped manas in an earlier system; They passed out of the wave of manasic influence *as far as Their own Nature* is concerned.

We must remember also that nine is the number of Initiation, or of the major Initiations of Manas, wherein man becomes a perfect Nine, or literally *is* the number of his Hierarchy. This is from the standpoint of the three systems, though his present systemic number may be four.

In occupying ourselves with these various statements anent our scheme and its Ruler we have seen that this particular cycle, or incarnation of His, is one of great importance, not only to Himself but to the entire system. The planetary Logos of this scheme is, primarily occupied with a particular group of units, or with those Monads who vibrate to His key, are colored by the same colour as Himself, answer to the same number, and are esoterically known by the same Name. One point here needs emphasis: all Monads pass at different times under the influence of the different planetary Logoi, and all are found at some time in each scheme. This does not mean that every human unit passes a period of incarnation in each scheme. It means that on some one globe in every scheme, human units will be found either prior to physical incarnation, between different egoic cycles (a totally different thing to periods between physical lives), between different rounds or manvantaras, or between the various root-races and subraces. As stated in various occult books, many of the present advanced humanity individualised on the moon chain, and only took physical bodies in the earth chain during the fourth root-race, thus escaping incarnation during the first three rounds, and the first two races of the fourth round. In the interim, they came under the planetary influence of another Logos of a scheme, and were occupied during that immense period of time in fanning the manasic flame, and develop-

ing the attributes of manas, so that the Atlantean root-race found them adequately equipped to cope with life conditions.

This participation in the life and influence of the different schemes is effected in four different ways:

First, through passing the interim between egoic cycles of physical incarnation on the particular globe of their scheme, which numerically coincides with the particular other scheme whose influence is desired, either from deliberate choice or karmically necessitated. Each globe in a chain is occultly linked with the chain of its own number, and with the scheme of a similar number. For instance: Globe 2, Chain 2, and scheme 2 during round 2 are specially linked and vitalised, and are the focal point of peculiar attention on the part of the Logos of that scheme. Similarly (again in illustration) globe 2, chain 2 during round 2 in *any scheme* such as the fifth, for instance, are aligned or connected esoterically with the second scheme. This gives opportunity for the units in the body of any Logos to come under the influence of another Logos, and within his vibratory radiation.

Second, through a direct transference of the units in incarnation in any scheme (during an interlude) to some globe in another scheme where they are subjected to the stimulation and vibration peculiar to that scheme. These two methods are the most usual. This transference will seem mysteriously impossible unless the student is careful to realise that it is the transference of the individualised *lives and not the transference of the forms which they occupy.* The whole matter is psychic, and based on the unity of the anima mundi. It is only possible at those periods when two Heavenly Men are mutually finding each other—under the Law of Attraction—and thus swinging into the magnetic radius of each other.

Third, through a conscious passage of the initiate,

through initiation, from one scheme to another. This is frequently done, and hints of it have been given by different writers and thinkers, though several have confused the globes of their own chain with the scheme of the same number, or have mistaken another chain within the scheme for another scheme.

Fourth, the fourth method of transference of consciousness, and the bringing of the life units under the focal power of a Lord of a Ray, can be brought about through knowledge of certain mantrams and formulæ. On this we may not enlarge as these mantrams are esoteric and the use of them is fraught with much danger to the uninitiated.

The planetary Logos of this scheme is called "the First Kumara," the One Initiator, and the statement is made that He came to this planet from Venus, Venus being "the Earth's primary." This needs elucidation somewhat, though it may not be permitted to do more than convey a few hints as to the truth. The fact is one of the most mysterious in the development of our scheme, and in it lies hidden the secret of this world cycle. It is not easy to convey the truth and words but seem to veil and cloak.

Perhaps a hint may be given in pointing out that there is an analogy between the coming in of the Ego in full sway and its taking hold at certain periods in the life of a human being. At seven years we are told the Ego "takes hold," and again at adolescence; at twenty-one that hold may be made still firmer. Again, as lives are passed, the Ego (in connection with a human being), grips its vehicles and so sways them to his purpose with more effect and fullness. The same procedure can be seen in relation to a Heavenly Man and His body of manifestation, a scheme. It must be remembered that every scheme has seven chains; that each chain has seven globes, making a totality of forty-nine globes;

that each globe is again in turn occupied by the life of the Logos during what we call seven rounds, making literally three hundred and forty-three incarnations, or fresh impulses to manifest. We must add to these major manifestations such lesser ones as those named by us root-races, and subraces, also branch races, and thus we are faced with a complexity that is enough to stagger the average student. The planetary wheel of life turns on its lesser scale the wheel of life of the little pilgrim we call man; as it turns, it sweeps the life of the evolving planetary Logos into ever new forms and experiences until the fire of Spirit burns up all lesser fires.

As earlier pointed out, each Heavenly Man is linked with one of His Brothers under the Law of Mutual Attraction, which manifests so degradingly as yet upon the physical plane, through the life of the human unit, imprisoned in physical form. *Psychically* the link is of a different nature, and such a link is found between the planetary Logos of the scheme we call Venus, and the Logos of our scheme. This psychic interaction has its cyclic ebb and flow, as ebbs and flows all life force. In Lemurian days came a period of close interaction which brought about an incarnation on the physical planet of the Logos of our scheme, the Head of the Hierarchy, and the One Initiator. This could not have been effected had not the planetary Logos of the Venus scheme been in a position to link up closely with ours.

c. Venus and the Earth Chain. This question of the coming of the Lords of Flame to the planet Earth is deeply involved (as stated above) in the relationship existing between the Heavenly Man of the Earth scheme and the Lord of the Venus scheme. Until more detailed information is permitted publication anent these two great Entities, little more can be done beyond indicating some probabilities, and pointing out certain factors which students should carefully bear in mind. The state-

ment has been made that (owing to the Venusian scheme being in its fifth round) its humanity is consequently further advanced than ours, and can help us, and that this help came in Lemurian days. This is an instance of a partial truth and its misinterpretation. The Venusian scheme is—as stated in the *Secret Doctrine* [35]—in its fifth and last round; its humanity is very far ahead of ours in certain particulars, but the momentous occurrence in the third root-race was due to the following causes, and not to the factor of the greater advancement of a certain group of human beings:

First, the Venus Scheme, viewed as a logoic centre, is more active than ours, and therefore its radiatory magnetism is far more widely spread. Its radiation is such that on the buddhic plane it swept within its magnetic radius that chain in our scheme which is composed predominantly of buddhic matter. Then, via that chain, it magnetised the corresponding globe in our chain, and this resulted in a specific vitalisation in the dense planet itself.

Second, just as in the case of man, certain triangles of force are found at different stages of evolution, or (to word it otherwise) different centres become geometrically linked, such as the

a. Base of the spine,
b. Solar plexus,
c. Heart;

or again,

a. Solar Plexus,
b. Heart,
c. Throat;

so, in the case of a Heavenly Man, or of a solar Logos, a similar event occurs. Such an event transpired in this round in relation to the centre which our planetary Logos

[35] S. D., I, 187. II, 33-36, 626.

embodies. It became geometrically linked with two other centres, of which Venus was one, and logoic Kundalini—circulating with tremendous force through this adjusted Triangle—brought about that intensification of vibration in the human family which resulted in individualisation. We might here enumerate the schemes as a basis for our further work:

The seven planets, centres, or schemes:

1. Vulcan (the sun, exoterically considered).
2. Venus.
3. Mars.
4. *Earth.*
5. Mercury.
6. Jupiter.
7. Saturn.

The three synthesising planets:

1. Uranus.
2. Neptune.
3. Saturn.

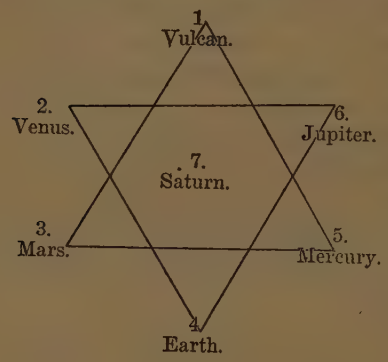
The One Resolver.

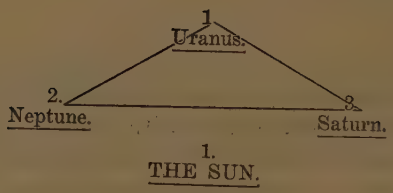
The SUN.

I would caution you here against attaching any importance to the sequence followed in numbering these seven schemes, either in connection with their order of development or importance, or their position in relation to the central planet, the sun, or to each other. Only two are to be considered numerically accurate *at this stage and in this round,* i.e., our Earth, the fourth scheme, and Venus, the second. Venus is either the second or the sixth scheme, according to whether the schemes are counted mystically or occultly. Inversely, Jupiter will be either the second or the sixth, and it must be remembered that:

a. The planets Venus and Jupiter are exceedingly closely connected with the Earth, and form eventually an esoteric triangle.

b. Saturn is the synthesising scheme for the four planets which embody manas purely and simply, or is the major resolution of the minor four, and eventually for all the seven.





c. Mercury, the star of the intuition, or of transmuted manas, is, at this stage, considered as the fifth scheme.

Therefore, the Heavenly Men of Venus and Jupiter are magnetically linked with the Heavenly Man of our scheme. The relationship of the Logos of Jupiter and His influence will not be realised nor felt until the sixth

round in full force, though during the sixth root-race His vibration will be acknowledged and sensed; in the middle of the fifth round the Logos of Mercury will, with the Logos of the Venus scheme, and of our Earth, form a temporary triangle of force. We have here information given that has only been hinted at hitherto but for which, in this fifth subrace and in this fourth round, the world is now ready; it holds the solution of the mystery of this round.

Third, the statement that the great Kumara or the One Initiator came to this planet from Venus is true in so far as it embodies the fact that He came to this dense planet (the fourth) in the fourth chain *from that chain in our scheme which is called the "Venus" chain, and which is the second chain.* He came via the second globe in our chain; His scarcely felt vibration was sensed (occultly) in the second round, but only in the third root-race of the fourth round did conditions permit of His physical incarnation and of His coming as the Avatar. Very reverently might it be said that the first three rounds and the two succeeding root-races in this chain correspond to the period prior to birth; and that His coming in the fourth round with the subsequent awakening of manas in the human units find their analogy in the awakening of the life principle in the unborn infant at the fourth month.

The analogy holds good, for a Heavenly Man at the end of the seventh round reaches full maturity, but requires the final process of rounding out and perfecting which He attains during the two final periods

a. Of synthesisation into the major three schemes.

b. Of resolution into the final one;

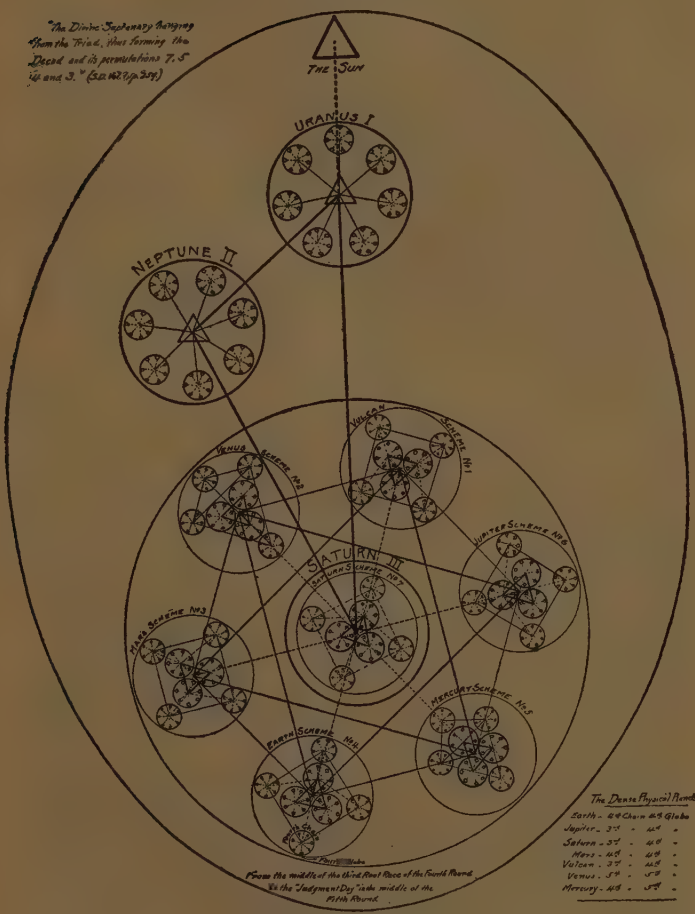
making again—with reverence may it be said—the nine cycles which cover the gestation of a Heavenly Man, and which precede His birth into yet higher worlds. In this lies much food for thought, and much of moment

for the profound student. We might couple with these suggestions the recollection that we are speaking here only of the Logos of our own scheme, and must carefully differentiate other cycles for the other Logoi—a thing as yet impossible for us. As this is meditated upon and studied, the wonder and beauty of the plan will become apparent.

A clue to the idea of the final Avatar is likewise to be seen here. Many temporary incarnations precede this consummating one, which will be the incarnation wherein the Heavenly Man, in the full beauty of His completed seven cycles, and prior to His merging into His synthesising goal, will demonstrate as the embodiment of that perfected quality, or logoic aspect, for which He primarily stands. As a centre in the body logoic, He will be fully vitalised, and the logoic kundalini will have stimulated, and aroused to perfection His systemic Lotus. For a brief period He will shine forth radiant as the Sun in His glory; then the kundalinic fire will pass in higher progressive spirals, and He will gradually become centred in the corresponding logoic head centre, the higher triangle or the major three schemes. To illustrate by means of a human being, the microcosm: Man attains a period of high development wherein his heart and throat centre are perfected and vitalised; they become radiant whorls of fire, fourth dimensional in action, and allied with each other and with some other centre; they become likewise the object of the attention of human kundalini. This is a period of great activity and magnetic usefulness. It is succeeded by still another, wherein the three head centres are synthesising their seven minor correspondences, and the force of kundalini passes there. As above, so below.

I have especially mentioned these two centres in the microcosm as they are closely concerned (on a larger scale) with the particular cycles through which our

CHART VI



Solar Septenary Chart.

planetary Logos passes, and because they represent the third and second aspects.

We need to bear in mind that the stimulation of the centres is of three kinds, and the distinction between the three must be kept clear.

First, the vitalisation of the logoic centres, or the pouring through the seven schemes, during stupendous cycles, of logoic kundalini.

Next, the vitalisation of the planetary centres, or the pouring through the seven chains of a scheme, of planetary kundalini.

Finally, the vitalisation of the centres of a planetary Logos during some particular major incarnation, or the pouring through the seven globes of a chain, of kundalini.

It should be stated here that:

A major incarnation is one in which a planetary Logos takes some initiation. He may, and does, pass through many incarnations without taking initiation. When He does take initiation, it is interesting to note that *He does so during some incarnation in which He takes a vehicle of etheric matter as is the case at this time.*

The Logos of our scheme is preparing for initiation and hence the terrific tests and trials, incident to life on our planet during this cycle, are easily accounted for.

The Logos of our scheme, Sanat Kumara, will take a major initiation in the middle of the fifth round, but is preparing for a minor one at this time.

The Logos of our scheme has been in physical incarnation (having a body of etheric matter) since the middle of the Lemurian root-race, and will remain with us until what is called "the judgment day" in the next round. At that point in His career He will have achieved the necessary vitalisation of the particular centre which is occupying His attention, will have "seen of the travail of His Soul" in connection with the units of the human

Hierarchy who go to the composition of this centre, and will drop His present form, will turn His attention to another and higher centre, and give of His force to the units of a different calibre, from another branch of the human Hierarchy, who respond to the vibration of that centre.

It would be well to enlarge here a little on the connection between Venus and the Earth, which is hinted at in some of the occult books, and is somewhat touched upon in this. I have stated that the interaction between the two schemes is due largely to their positive and negative polarity, and I pointed out that a similar relation underlies the relation of the Pleiades and the seven schemes of our solar system, and also the relation of Sirius and the system itself. This, therefore, sweeps into close interaction three great systems:

1. The system of Sirius,
2. The system of the Pleiades,
3. The system of which our sun is the focal point,

making, as we will have noted, a cosmic triangle. Within our system there are several such triangles, varying at different stages; according to their relation to each other, the differentiated force of the different schemes can pass from scheme to scheme, and thus the units of life on the different rays or streams of force become temporarily intermingled. In all these triangles (cosmic, systemic, planetary, and human) two points of the triangle represent each a different polarity, and one point represents the point of equilibrium, of synthesis or merging. This should be borne in mind in studying both the macrocosmic and the microcosmic centres, for it accounts for diversity in manifestation, in forms and in quality.

A correspondence might here also be pointed out which

may serve to convey light to those who have eyes to see:

The Venus scheme, being in the fifth round, had the fifth principle of manas co-ordinated and developed, the minor four manasic aspects had been synthesised, and the buddhic aspect was being provided with a means of expression through the medium of the perfected fifth. Our Heavenly Man, in the fifth round, will have attained a paralleling point in evolution, and the fifth principle will, as stated, be no longer the object of His attention as regards the human units.

Five stages of activity mark the development and utilisation of the mind principle; there are three stages of acquisition, and two wherein that which has been acquired is used. This is too intricate a calculation for us to enter into it here, and it cannot be undertaken except by an initiate, for it involves ability to study the cycles of the earlier solar system, but it might be noted that (judging from the microcosm on the earth planet) this is just what might be expected. Man developed manas in this round during the third, fourth and fifth root-races, and utilises it for the development of the intuition and of the higher consciousness during the sixth and seventh. During an incarnation by a planetary Logos in a chain, during one round He demonstrates through His seven centres or globes manas on three globes, and utilises it for specific purposes on the final two. This is a lesser cycle to that in which we view the seven chains as His seven centres. These words are chosen with care; I say not "acquires manas"; He but produces that which is inherent. It must be remembered that as just as the planes of a solar system stand for a different purpose, vibrate to a different key, and serve their own specific ends, so do the globes serve an analogous function.

a. Globe 1, is that of ultimate abstraction, and of origination. It is the initial globe of manifestation.

b. Globe 2, is the first sheath in which a Heavenly Man embodies Himself.
c. Globes 3, 4, 5, are those through which He demonstrates the possession of the manasic principle.
d. Globes 6 and 7, are the ones through which He manifests buddhi, through forms built by means of the manasic principle.

This can be equally predicated on a larger scale of a chain.

An interesting correspondence of a very occult nature can be worked out by the advanced student in connection also with the seven schemes. There are two which may be considered primarily archetypal, causal, or involving abstraction; three in which manas is manifested, and two in which already buddhi is manasically demonstrating. Of these two, Venus is one and thus we have the three and the two which make the five schemes of the five Kumaras, Who are Brahma.[36]

Just as Venus is negatively polarised to our Earth scheme, so the seven stars of the Pleiades are negatively polarised to our seven schemes.

A very pertinent question might here be asked. We might justly enquire (in connection with the point that Venus is negatively polarised, and also that the Pleiades are equally so) why they should be termed negative if they are the donors and not the receivers, for to be negative is surely to be receptive. This is indeed so, but the question arises in our minds, owing to lack of information, and consequent misapprehension. Venus may have had much to do with the impartation of the stimulation which resulted in great events on Earth via the Venus chain of our scheme, but *our scheme gave, in a mysterious manner, more than was received,* though the

[36] Students must carefully differentiate between the five Mind born Sons of Brahma, the five true Kumaras and their representatives on our earth planet, Those Who stand around Sanat Kumara Who may be stated (esoterically understood) to represent Himself.

gift was not of the same nature. The coming in of the Venusian influence to our chain, and to our planet, with the subsequent stimulation of certain groups in the fourth Creative Hierarchy, the human, caused a paralleling event of even greater magnitude in the Venus scheme. This affected the sixth Hierarchy, one of the deva Hierarchies, dwelling in the Venus scheme. This stimulation emanated via our sixth chain (or the second according to the angle of vision) and affected a corresponding chain in the Venus scheme. The magnitude of the difference may be seen in the fact that in our case *one globe alone* was affected, whereas the influence of our scheme on the Venusian was such that *an entire chain* was stimulated. This was brought about through the positive polarity of the Heavenly Man of the Earth scheme.

Therefore, enlarging the concept, we can note the fact that our Heavenly Men are the transmitters, via their seven schemes, to the seven stars of the Pleiades. Our solar system is negatively polarised as regards the sun Sirius, which influences our entire system psychically via the three synthesising schemes—Uranus, Neptune, Saturn—the latter, Saturn, being the focal point for the transmission of cosmic manas to the entire seven schemes.

4. Manas and the Earth Chain

We have brought our consideration of our first point, the origin of cosmic and systemic manas, down to certain facts concerning our chain, and have (with the utmost brevity) passed in review the larger aspect of the question. We touched first of all upon the subject of cosmic manas, as it concerned our Logos and the Heavenly Men. Then we considered it more specifically in its relation to the individual Heavenly Men, and finally brought it down to that which more nearly concerns ourselves—

manas and the Heavenly Man of our scheme. Having proceeded thus far, we considered the stimulation of manas in our own chain, and saw that, in connection with our Earth, it came:

Via the Venus chain of our scheme.
As the result of a stimulation, originating in the Venus scheme.
Because logoic kundalini had vitalised one of the systemic triangles of force, of which (temporarily) Venus and the Earth formed two points of the triangle.
This produced the individualisation of those, particularly in the human Hierarchy, who form a particular centre in the body of the planetary Logos.

a. The Earth Chain and the Incarnating Monads.

We have reached, therefore, a point wherein (having cursorily dealt above with the origin of cosmic, systemic, and planetary manas), it is now possible for us to come definitely down to the consideration of our Earth chain within the Earth scheme, and see something of the origin of the manasic principle *in the present group of incarnating egos,* units of the fourth Creative Hierarchy. It is necessary here for students to remember that only one group in the fourth Hierarchy was affected by the coming in of manas in the third root-race, and that therefore in incarnation on the planet at this time are component parts of the two groups: one group, which received the manasic stimulation during this world period, and another group which received the stimulation during the previous chain. The last named group can be seen incarnating in all those who tread the Probationary Path, who are counted as the advanced units of the race, and considered as the notables among men. Owing to the difference between the two groups may be traced much of the world unrest. This difference lies in the following

factors, which, for purposes of clarity, it might be well to enumerate:

The fact that each group forms a different centre in the body of a Heavenly Man.
The difference in the method of individualisation.
The different rate of vibration of the two centres.
The fact, therefore, that in each chain the planetary Logos takes a different initiation, affecting different centres; and so bringing into manifestation different lesser entities.

Students, when considering these things, need to view the matter from the following angles—some quite possible lines of approach for us, others which we are only capable as yet of dimly anticipating. The occult fact, as stated by the English poet Pope, "The proper study of mankind, is man," is embodied in the investigation of all these vast cycles.

The cosmic angle. This involves the study of the place of the solar Logos within His greater sphere, the study of extra-systemic psychology and astronomy, and the consideration of the relation existing between our system and other constellations, and of our path in the vast arc of the heavens. It bears on the relation of the various suns with their circulating attendants, and of the planets with each other; it concerns the study of their individual polarisation, and their interaction with their polar opposites. It will lead the student into regions of logical speculation, into the study of cosmic electricity, and the universal Law of attraction, and is as yet much beyond the comprehension of even the most advanced students at this time, and will only become a science (reduced to form and text-book if I might so express it) during the final part of the next round.

The systemic angle. This deals with the place of the Heavenly Men within the body logoic, Their mutual

interplay, and Their rational interdependence, and with the cycles wherein each in turn, or in dual formation, is the recipient of logoic force. It necessitates the study of the solar system as a unit, of the astronomical and orbital relation of the Sun to the planets. The systemic triangles will eventually become a subject of popular speculation, then of investigation, of scientific demonstration, and finally be known to be proved and authenticated fact,—but the time is not yet. The different polarities of the schemes will be studied, and information, that is now imparted only to initiates of the third Initiation, will eventually become exoteric. In due course of time systemic information along the lines of:

a. The vitalisation of the schemes.
b. Interaction between two schemes.
c. The periods of incarnation of a planetary Logos on the physical plane.
d. The initiation of the planetary Logos.

will be reduced to law and order. As yet but dim speculations and hints that appeal only to the spiritual and the intuitive are in any way possible. The early part of the next round will see more widespread knowledge and interest in this matter.

The planetary angle. This point of view concerns itself with the history of the individual scheme, and with the consciousness, and evolution of some particular Heavenly Man. The student in studying along these lines must endeavour to get some grasp of the scheme as a unit, as a body corporate with its seven centres and forty-nine globes, and with the triangle formed between them, as separate chains, are either

The object of planetary stimulation,
The sphere of the incarnation of a planetary Logos,
Emerging into captivity,

Manifesting,
Gradually entering into obscurity,

This point of view is as yet impossible for the average thinker, for it involves an expansion of consciousness unattainable by man. Nevertheless the endeavour to comprehend serves a useful purpose, for it sets a goal for man and enables him to enlarge his present concept.

The chain angle. This brings the whole idea more within the range of possibility, and has already been indicated to students in *Volume II,* of the *Secret Doctrine.* The student is narrowed down to the contemplation of the seven globes of the chain of which he is a component, though microscopic, part. He has for investigation the globes as seen in *time,* with their mutual interplay; he has for study the part each one may be playing in the great cycle of a Heavenly Man. For instance, in the present Earth chain which concerns us the most nearly, the fourth globe is of paramount interest, inasmuch as it is the physical plane vehicle for a Heavenly Man in dense objective incarnation. Yet it must not be forgotten that, though manifesting thus objectively, He embodies in totality the chain and the scheme. The idea may be clarified for the student if it is stated that:

A scheme, in its totality, corresponds to the Monad, or to the monadic auric egg, in connection with a human being and his forty-nine cycles.

A chain,[37] in its totality corresponds to the body egoic of a human being, to the causal body with its seven great

[37] Chain—a series of seven globes or worlds which form the field of evolution during the planetary cycle or manvantara. The first three of these globes—generally known as A., B. and C. form a descending arc, the densest physical matter of the descent being reached in the fourth globe, D, of which our earth is an instance. The fifth globe, E, on the ascending arc (correspondence to C on the descending arc) usually belongs to the astral plane, and the sixth and seventh F and G (correspondence to B and A on the descending arc) to the Rupa and Arupa levels of the mental plane; these therefore are invisible to ordinary sight.

cycles mentioned elsewhere in these pages, and hinted at in certain occult books.

A globe, with its seven races corresponds to a particular series of incarnations in connection with a man, incarnate or discarnate, for all globes are not on physical levels.

A physical globe, in a chain corresponds to a particular physical incarnation of a man. The planetary Logos takes physical form in His planet and is its life and works out His purposes.

A root-race, simply is analogous to the "seven parts" (as Shakespeare phrases it) as played by the midget, man. In a root-race a Heavenly Man is simply living out His life, working through some experience in the great work of developing buddhi or corporate action, (for buddhi is the unifying principle of groups) and, in the process of experiencing and developing, He sweeps into His vibratory capacity all the cells in His body. In the case of a human being the cells in his body (the material cells) are involutionary lives, animated by the third Logos, co-operating with the second Logos. In the case of a planetary Logos, the cells in His body are evolutionary lives (deva and human units) animated by the life of the second Logos, co-operating with the first Logos, and utilising the activities of the third Logos for purposes of manifesting.

Having pointed out these things, the place the Earth chain and globe play in the evolution of the planetary Logos of the Earth scheme should be clearer to the student.

The wheel turns, and in its turning sweeps into objectivity one of its seven globes, or brings into manifestation on the physical plane that great Entity Whose life animates the whole scheme. It must be borne in mind that just as man is handicapped by his physical body,

and finds himself unable to express through it the entire content of his egoic consciousness so a Heavenly Man, when taking to Himself a dense physical vehicle in any particular chain, is also handicapped, and is unable to express in perfection on the globe the full beauty of His Life or the splendour of His manifesting Consciousness.

It might here be stated in connection with the planetary Logos of our scheme that:

a. He is in physical incarnation.

b. He is midway through His career upon the cosmic Path of Initiation, and consequently is to take the fourth Initiation in this chain. Well may this globe, therefore, be considered the globe of sorrow and of pain, for through it our planetary Logos is undergoing that which the mystic calls "the Crucifixion."

c. The cells in His body—those cells through which He feels, and senses, and experiences,—are, in this world period, rent by pain and suffering, for His is the consciousness at the centre of the Body, and theirs is the capacity to suffer, so that by means of them He may learn the meaning of systemic dispassion, be dissociated from all forms and material substance, and upon the cross of matter eventually find liberation and the freedom of the Spirit.

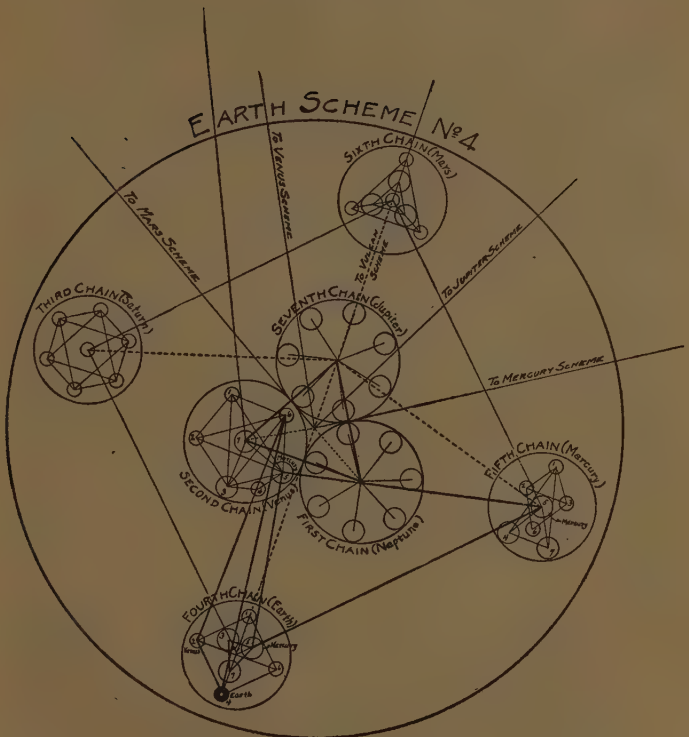
The same equally can be predicated of a solar Logos with the following interesting sequence carefully borne in mind:

The solar Logos has for objective nine initiations, the third cosmic Initiation being His goal.

Our planetary Logos has for objective seven initiations, the second cosmic Initiation being His goal.

Man has for objective five initiations, the first cosmic Initiation being his goal.

Chart VII



DETAIL OF EARTH SCHEME
AS SHOWN ON
SOLAR SEPTENARY CHART

If we link this up with that earlier imparted concerning initiation and the sun Sirius, we will have a clue to the triple cosmic Path.

b. The Fourth Kingdom and the Hierarchy of the Planet. Certain facts have already been grasped and realised by the average occult student who has been pondering this teaching with care. He is aware that the juncture of Spirit-matter and mind, or manas, was effected during the third root-race, and that the definitely human family became present upon earth from that date. He knows that this was brought about by the coming, in bodily Presence, of certain great Entities, and he has learned that these Entities came from the Venusian chain, that They achieved the necessary juncture, undertook the government of the planet, founded the occult Hierarchy, and that—though some remain with the chain—the remainder have returned to Their originating source. This in many ways sums up the totality of the present knowledge. Let us briefly enlarge upon it, correct certain erroneous interpretations, and ascertain one or two new facts. We might tabulate these as follows:

First, it should be borne in mind by the occult student that:

a. This advent signalised the taking of a physical vehicle by the planetary Logos, and was literally the coming of the Avatar.

b. That this advent was brought about by a definite systemic alignment which involved:
The Venus scheme of the system.
The Venus chain of the Earth scheme.
The Venus globe of the Earth chain.

c. That the planetary Logos did not come from the Venus scheme but from the Venus chain of His own scheme, the Earth scheme. Owing to systemic

alignment logoic kundalini could flow through a certain triangle of which two points were Venus and the Earth. This caused an acceleration of vibration, and enabled the Heavenly Man of our scheme to take a minor initiation, and to set about His preparations for a major initiation.

Next, it should also be remembered that in considering this matter we must be careful to view it not only as it affects our own globe and its present humanity, but from the systemic and cosmic point of view, or from the angle of its importance to a planetary Logos and a solar Logos. Hence it is a fact that this event was not only the result of the taking of a minor initiation by our Earth Logos, but in the Venus scheme was signalised by the taking of a major initiation by the Venusian planetary Logos on His fifth chain. In connection with a solar Logos it followed upon the stimulation of one of His centres and from the geometrical progression of the fire through the earlier mentioned Triangle.

It has been stated that one hundred and four Kumaras came from Venus to the Earth; literally the figure is one hundred and five, when the synthesising Unit, the Lord of the World Himself, is counted as one. There remain still with Him the three Buddhas of Activity. I would call attention to the dual significance of that name, "Buddha of Activity," bearing out, as it does, the reality of the fact that Entities at Their stage of evolution are active love-wisdom and embody in Themselves the two aspects. The three Buddhas of activity have a correspondence to the three persons of the Trinity.

These Entities are divided into three groups of thirty-five each, and in Themselves embody the three major centres of the planetary Logos, those three groups which we know as the "three departments," for it should be emphasised that each department forms a centre:

a. The Head centre.... The Ruling Department
b. The Heart centre.... The Teaching Department
c. The Throat centre... The Mahachohan's Department. This centre synthesises the lesser four, just as the third Ray synthesises the minor four.

These Kumaras (or Their present substitutes) can also be divided into the seven groups which correspond to the seven Rays, and are in Themselves the life of the centre for which They stand. Fifteen, therefore, of these Entities (again the ten and the five) form a centre in the body of the planetary Logos, and the three Kumaras about Whom we are told (Who in Themselves are fivefold, making the fifteen) are the entifying Lives of the particular centre which is involved in the coming Initiation of the Heavenly Man, and to which the human units at this time, and during this greater cycle, belong.

Another fact that should be noted about these great Beings is, that when viewed in Their seven groups, They form:

a. Focal points for the force or influence emanating from the other solar centres or schemes.
b. The seven divisions of the occult Hierarchy.

They exist, as does the Heavenly Man Himself, in etheric matter, and are literally great Wheels, or centres of living Fire, manasic and electric fire; They vitalise the body of the Heavenly Man and hold all together as an objective whole. They make a planetary triangle within the chain, and each of Them vitalises one globe.

It is not permitted at this stage to state, for exoteric publication:

Which Ray, or logoic emanation is embodied by our planetary Logos.

Which centre in the solar system is called the Earth scheme.
Which scheme is our polar opposite, or which Heavenly Man is most closely allied to ours.
Which particular centre in the body of the planetary Logos He is at present endeavouring to vitalise.

These points are, as may be inferred, too dangerous to impart, and those students whose intuition suffices to attain the information will see for themselves the necessity for silence.

c. A Prophecy. We might now, prior to continuing with our subject, name the different chains of the Earth scheme. We must bear carefully in mind the fact that these are simply names, affixed to the chains and globes for the sake of clarity. As this subject is more widely studied it will inevitably be found advisable to call the chains by their numbers, and to drop the names as at present used:

1. Neptune.
2. Venus.
3. Saturn.
4. Earth.
5. Mercury.
6. Mars.
7. Jupiter.

It is necessary here to take the opportunity to sound a note of warning to students in connection with the charts which have been inserted in the Treatise.

They depict only one cycle in logoic evolution, and cover only the present greater period in the working out of which we are engaged. They might be roughly described as embracing that period in the system which began for us in the middle of the third root-race of this round and continues until the period called "the Judg-

ment'' in the coming fifth round. When that time comes our planetary Logos will have attained the initiation which is His present goal; the fifth round of the Venusian scheme will be closing, and the Venus scheme will begin to pass into obscuration, preparatory to transferring her life to the synthesising planet with which she is connected; Mercury will be reaching the apotheosis of achievement, and with Mars and the Earth, will form a systemic triangle. We are speaking here of *schemes,* and not of chains.

We must recognise another triangle within the Earth scheme, of the chains called ''the Earth chain,'' the Venus chain, and the Mercurian chain, but this triangle entirely concerns the centres of the planetary Logos of our scheme. A systemic formation of great importance in the next round should be pointed out which will bring three schemes:

The Earth scheme,
Mars,
Mercury,

into such a position in relation to each other that the following results will eventuate:

1. A systemic triangle will be formed.
2. Logoic kundalini will circulate freely between these three points.
3. A certain great logoic centre will be vitalised and the attention of logoic kundalini will pass from the present triangle in process of forming (the Earth, Venus, and a scheme whose name it is advisable to withhold) to the other.
4. An entirely new group of human beings will sweep into incarnation in our Earth scheme. Three fifths of the present humanity, being on the Probationary Path, or the Path of Initiation, at that time, will have their centre of consciousness definitely on the mental plane,

whilst two fifths will remain focussed on the astral. These two fifths will pass into temporary pralaya, preparatory to their transference to another scheme, as the Earth scheme will no longer provide for them an adequate place of nurture.

5. Entities will come in from Mars to the Earth scheme, and will there find their necessary field of endeavour.

6. Mercurian life will begin to synthesise, and to be transferred to its synthesising planet. In the case of Mercury this synthesising planet is not Saturn, but one of the other two higher major centres.

7. The "Judgment Day" in the fifth round, or the point of attainment of our Heavenly Man, will see a period of planetary strife on mental levels which will cause the present world unrest to seem as nothing. As pointed out earlier, this present struggle has been to test the ability of the entities within the present human forms to appreciate their mental forces, and through the power of MIND to transcend feeling, or pain. The struggle in the fifth round will be between higher and lower mind, and the battle ground will be the causal body.[38] The

[38] *The Causal Body.*

"This influence or force, or result, or whatever it may be called, of the antecedent actions of man, forms as it were a seed, from which germinates the plant, yielding good or bad fruit, to be eaten by him during his subsequent existence. (Vishnu Purana I, XIX, 5). This seed is technically called the Karana Sarira, the causal body (Paingala Upanishad II), as it is the cause of man's enjoyment or suffering. This Karana Sarira is composed of the fifth Kosa (Anandamaya) of man and adheres to the soul so long as the soul remains enveloped in the gross or subtle body (Sthula or Sukshma Sarira); and vanishes entirely when the soul extricates itself from the trammels of the said two bodies; for then, the soul attains its primeval purity, and burns up as it were every trace of its combination with the body, including this causal body (Karana Sarira). This happens when the soul is prepared for final emancipation, Moksha. Till then, of course, the Karana Sarira, the seed, the result of prior actions, remains effective, and asserts a strong controlling influence over man's actions."—*The Theosophist*, Vol. VII, III, p. 59.

"An ordinary person will by Vasana (Aroma or smell) repeat (In Jagra, the waking state) the old story dreamt in a dream that has passed way. So also will he, who, investigating the true nature of the self has attained to real knowledge, express himself and still will never become Chidabhasa (chidabhasa is the reflection of atma in the Karana Sarira, which is the

struggle now being waged on the planet is between a few Egos (or the leaders of the many races who are necessarily in place and position owing to their egoic polarisation) and many personalities, who are swept into the vortex through group association; it is necessarily terrific, and forces the destruction of the form. The struggle in the fifth round, being on mental levels, will be between Egos and egoic groups, each working consciously, and with intellectual application, to bring about certain group results. It will result in the triumph (the ultimate triumph) of Spirit over matter, in the driving out of certain groups as yet unable to shake themselves free from the trammels of matter, and who prefer captivity to the life of the Spirit; it will mark the beginning of the obscuration of our scheme, and the gradual passing into pralaya, during the remaining two and a half rounds and a half, of our entire seven chains. It is an interesting occult fact that our Earth should now be in her fifth round, and paralleling the Venusian scheme, but the moon chain of our scheme saw a period of temporary retardation of the evolutionary process of our Heavenly Man; it resulted in a temporary slowing down of His activities, and caused "lost time," if such an expression might reverently be permitted. The Lords of the Dark Face, or the inherent forces of matter for a time achieved success, and only the fifth round of our chain will see their ultimate defeat. The Venusian scheme also had its battleground, but the planetary Logos of that scheme overcame the antagonistic forces, triumphed over material forms, and was consequently in a position—when the right time came—to apply the needed stimulation or an

vehicle of ignorance). *He who has become a celestial being will nevertheless be called 'man' till the causal body that has already died (by the birth of Pragna, or wisdom) is completely consumed by the predominant fire of wisdom."*—*Kaivalyanavanita,* Part II, 31.

"By the rarest fire of True Wisdom the body of avidya (i.e. the causal body) will be reduced to ashes."—*Kaivalyanavanita,* Part I, 98.

Copied from *The Theosophist,* Vol. VIII.

increased fiery vibration to our Earth scheme. The fact that outside aid was called in during the third root-race of this chain, and that the evolution of manas brought about the individualisation, in physical form, of the Avatar, needs to be pondered on. The Divine Manasaputra, the Lord of the World, took form Himself through the driving impulse of manas, inherent in His nature, and in some mysterious way this was aided by another Heavenly Man of another scheme. His co-operation was required.

d. Summation. We have been studying the origin of manas, and we saw first, that it is the active will, intelligently applied, of an Entity, and then that this active intelligent will affects all lesser lives in cyclic evolution within the Body of that particular actively willing Existence. This is true of all Beings from the Logos downwards. Perhaps in summing up it might be expressed thus:

The originating source of manasic activity *in a solar system* is that great cosmic Entity Who embodies our solar Logos as a centre in His Body along with six other solar Logoi Who are, in Their totality, His seven centres.

The originating source of manasic activity *in the planetary schemes* is that cosmic Entity we call the solar Logos. He is the active, directing Intelligence Who is working with definite purpose through His seven centres.

The originating sources of the manasic principle in a *planetary scheme* is that lesser cosmic Entity Whom we call a planetary Logos. He works through His seven chains as does the Logos through His seven planetary centres. It is interesting here to note that when the solar Logos is being manasically impelled to work out some purpose of His greater Source (THE ONE ABOUT WHOM NAUGHT MAY BE SAID) He may cause a vivification in one or other of His centres according to the purpose in view. This occurred in the forming of the triangle of which Earth and Venus are two points, and (affecting

the Heavenly Men of these two schemes) stimulated Them to take initiation, and led the planetary Logos of our scheme to form a lesser triangle within His sphere of activity, which triangle eventuated in His taking a lesser initiation, and in the manasic impregnation of animal man. Thus were swept into objective activity that group of monads who go to the composition of a particular centre.

Similarly, and microcosmically, a human being is the manasic incentive and the origin of active, intelligent will to all the cells within his threefold body,—astral, mental and physical. His is the directing intelligence, and his the source of all action and endeavour within his periphery, and, like his greater corresponding spheres, a solar Logos and a planetary Logos, he works through seven centres.

Thus we have traced the origin of manas as far as it is possible to do at this time. The mystery of manas is hidden in existence itself, and holds the secret of life and conceals and veils those Entities Whose outstanding quality and characteristic it is. To the life of that little entity we call an atom in the physical body of a man, the Thinker in the causal body, his greater directing intelligence, is as obscure and unknown as the Logos is to the Thinker, Man, himself. The analogy is nevertheless accurate.[39] Man's physical body, for instance, considering it

[39] *Forms.*

The *Atharva Veda,* as the summation, instructs us in the principles which equally underlie the methods of the World-process, and of the atom-process—a world in miniature. Whether 'World-process' or 'atom-process' —depends on the speaker and his point of view. As every mantra of this Veda reflects the operations of the World-process, so does it reveal to us cognition within cognition, memory within memory, power within power, world within world, fact within fact, action within action, duty within duty, sin within sin, individuality within individuality, ascending and descending from every point in space, endlessly, ceaselessly. Atoms make up molecules, molecules compounds, compounds cells, cells tissues, tissues organs, organs bodies, bodies communities; communities classes and races; classes and races kingdoms; kingdoms of many grades and varied linkings make up a planet, planets make up a solar system, solar systems a vaster system, and so on, unending; nowhere is found simplicity indivisible;

as a corporate whole composed of many lesser lives, suffers or prospers as its directing Intelligence acts with wisdom-love or otherwise. The manasic principle actuates all that occurs within the man's aura, and he suffers, or he makes progress, according to the application of that principle.

So, reverently may the same be said of the body of the solar Logos, a system, and so may it be said of the planetary Logos and His scheme.

II. THE POSITION OF MANAS

1. *Manas and Karma.*

Having seen that *manas is the intelligent purpose of some Being, working out in active objectivity,* and having touched upon the inter-relation existing between certain of these Entities, it may now be possible to vision—even if somewhat cursorily and dimly—the true position of the manasic principle in all three cases. The whole mystery of this principle is hidden in two fundamentals:

The mystery of the resolution of the pentagon, or the six-pointed star, into the five-pointed star.[40, 41]

The mystery of the Lords of Karma, Who are, in themselves, the sole recipients of the Mind purposes

nowhere complexity final. All is relative.—From *Pranava-Vada,* pp. 334-335.

[40] It might be of interest to note the correspondences between these seven forces and the "shaktis" of the Hindu philosophy. The *Secret Doctrine* says that:—

The Six are the six forces of Nature.

What are these six forces? See S. D., I, 312.

a. They are types of energy.
b. They are the dynamic quality or characteristic of a planetary Logos.
c. They are the life force of a Heavenly Man directed in a certain direction.

These "shaktis" are as follows:—

1. Parashakti—Literally, the supreme force, energy and radiation in and from substance.
2. Jnanashakti—The force of intellect or mind.
3. Ichchhashakti—The power of will, or force in producing manifestation.
4. Kriyashakti—The force which materialises the ideal.

of that cosmic ENTITY Who enfolds our solar Logos within His consciousness.

When, therefore, the esoteric side of astrology, and of mystical geometry, has been studied, and alliance has been made between these two sciences, a flood of light will be thrown upon this matter of the intelligent principle; when the inner workings of the Law of Cause and Effect (the law whereby the Lipika Lords govern all Their action) is better comprehended, then—and then only—will the sons of men be able to study with profit the place of manas in the evolutionary scheme. At the present time it is not possible to do more than point out the direction of the path which must be trodden before this

5. Kundalini shakti—The force which adjusts internal relations to the external.
6. Mantrikashakti—The force latent in sound, speech and music.

These six are synthesised by their Primary, the Seventh.

[41] The *Secret Doctrine* says that:—

It is on the Hierarchies and the correct number of these Entities that the mystery of the universe is built.

Ten—The line and the circle. The symbol of the Heavenly Men. —S. D., I, 117.
The ten are the arupa universe.....S. D., I, 125.
The ten are manifested existence.....S. D., I, 467.
The ten are sumtotal.....S. D., I, 428.

Six—The six-pointed star. The subjective life and the objective form, overshadowed by Spirit.
The six are the six forces of nature.....S. D., I, 236.
The six Heavenly Men.....S. D., I, 402.
The six planes.....S. D., I, 236.
Force or energy, matter or substance, and Spirit.
The six are the double triangle.....S. D., I, 143.
The six are the symbol of objectivity.....S. D., II, 625.
They are the deva aspect of manifestation.....S. D., I, 241.

Five—This is the pentagon, the Makara, the five pointed Star. Compare S. D., I, 218, 219.
Five is the symbol of a planetary Logos.....S. D., II, 618.
Five is the symbol of the microcosm .....S. D., II, 608.
Five is the symbol of creation.....S. D., II, 613.
It is the second and the third Logos united in evolution.

In the merging of the five and the six you have the totality of manifestation, the male and female blended in the Divine Hermaphrodite. Summing up, S. D., I, 235-239. II, 610, 638.

The first order.....The essential Lives. Spirit.
The Self.
The sixth order.....The objective form. Matter.
The Not-Self.
The fifth order.....Intelligence. Manas.
The relation between.

abstruse matter can be made clear, and to indicate certain lines of investigation which might (if strenuously and scientifically followed) yield to the student a rich reward of knowledge. Until the intuition is better developed in the average man, the very principle of manas itself forms a barrier to its due understanding.

2. *Manas and karmic purpose.*

If it is realised by the student that manas and intelligent purpose are practically synonymous terms, it will be immediately apparent that karma, and the activities of the Lipika Lords, will be involved in the matter. It will also be apparent that only as the lower mind is transmuted into the abstract or higher mind and from thence into the intuition, will man be able to understand the significance of manas. We may perhaps ask why this must be so. Surely it is because the abstract mind is the agent on cosmic levels whereby the Entity concerned formulates His plans and purposes. These plans and purposes (conceived of in the abstract mind) in due course of evolution crystallise into concrete form by means of the concrete mind. What we call the archetypal plane in connection with the Logos (the plane whereon He forms His ideals, His aspirations and His abstract conceptions) is the logoic correspondence to the atomic abstract levels of the mental plane, from whence are initiated the impulses and purposes of the Spirit in man,—those purposes which eventually force him into an objective form, thus paralleling logoic manifestation. First the abstract concept, then the medium provided for manifestation in form, and, finally, that form itself. Such is the process for Gods and for men, and in it is hidden the mystery of mind and of its place in evolution.

For the sake of clarity, let us take the microcosm for momentary study. It should be realised by all students that man is Spirit or the Self, working through matter or

the Not-Self, by means of the intelligence or manas, and it should also be realised that the statement of this fact (which is equally true of a solar Logos, a Heavenly Man, and a human being) involves the admission of certain deductions based on manifestation itself. One of these deductions is that by means of this principle of manas *form* is built. Therefore, the whole subject of the Builders has to be studied—those entities who are the embodiment of Universal Mind, who are the animating lives within the form, and who are the Divine Manasaputras in their comprehensive totality. In the occult realisation of this lies hid the secret of the close relationship between man and the deva evolution, man being the repository (through the Heavenly Man of Whose body he forms a part) of the purpose of the Logos, and the devas in all their higher grades being the cohesive attractive factor which manipulates matter, and which moulds it into shape. The two are partners, indispensable to each other, and without the two working in close co-operation this objective solar system would immediately disintegrate, just as man's dense and etheric bodies disintegrate when the Spirit withdraws, and the Builders cease their work.

Three hierarchies in particular are concerned with objective manifestation in etheric matter, the fourth, or strictly human hierarchy, and the fifth and sixth or the deva hierarchies. The other hierarchies fulfill other purposes connected with the life of the Spirit in the higher forms in the cosmic ethers, but in connection with our present subject these three hierarchies work on the lower levels of the cosmic physical plane the subplanes of which we call the mental, astral, and physical planes. When the five and the four are perfectly blended, we shall have achieved the nine of a major initiation, and when the six is added we shall have the resolution into one of the groups embodied by a Kumara, as has been hinted ear-

lier. This marks the resolution of the six-pointed star finally into the five-pointed star; this is a great mystery, and concerns primarily the Heavenly Man of our scheme, and only incidentally the groups within His body of etheric manifestation.

It will, therefore, be apparent that if all manifestation is the embodiment in *form* of a cosmic conception, and the working out of it in concrete shape, manas or intelligence is a basic factor of the process and the means whereby the link is made between the abstract and the concrete. This is already realised to be true in connection with man, and it is equally true of cosmic entities. As man progresses towards the heart of the mystery he awakens to a realisation that the aim of evolution for him is to build *consciously* the channel between the levels which are to him the planes of the abstract or of the ideal, and the concrete ones whereon he normally functions. This connecting channel has been inadequately called, and is literally "THE PATH" itself. He builds it:

By means of the manasic principle consciously applied.
By the process of transcending the karmic limitations of the three lower planes.
Through the method of dominating matter, or the Personality, considering it as the Not-Self.
Through the expansion of his consciousness through graded steps until it includes the planes he seeks to reach, and thereby demonstrating the truth of the statement that in order to tread the Path he must become that Path itself, and the accuracy of the occult truth that the antaskarana is itself but illusion. Ponder on this, for it carries illumination for those who have eyes to see.

In the process of treading that Path and of achieving the goal, man is resolved into the five-pointed star, finally into the triangle of Spirit. Between these two stages is

a mysterious esoteric stage wherein he is resolved into the four,—not this time the four of the lower quaternary, but a higher four. He becomes part of the consciousness of that occult group hinted at in various places which stands next to the three Logoi, the four great Maharajahs, the dispensers of karma, the repositories of cosmic purpose, who are reflected (but only reflected) in the logoic Quaternary, or in those four Heavenly Men Who embody (with their synthesising third) logoic manas. These four with the synthesising one are in Themselves the sumtotal of manas, the Brahma aspect, or Intelligence in activity. Karma works through manas, and only as the six-pointed star (or the sumtotal of concrete mind in its various divisions) becomes the five-pointed star, or the synthesis of the lower into the abstract or higher, is the transmutation into the three, or the Spiritual Triad, made possible via the four, or the formless repositories of karmic purpose; thus is liberation achieved, thus is man set free, and the microcosm attains BEING without the necessity of form-taking. A hint here in connection with the microcosm may help: When the microcosm has transcended the three worlds of matter and has become the five pointed star, he passes into the consciousness of the Monad, or pure Spirit, via the fourth plane of buddhi. For him the buddhic plane is the plane of karmic correspondence. On it he enters into the sphere of conscious co-operation in the working out of karma for a Heavenly Man, having completely worked out his personal karma in the lower three spheres. The student whose intuition suffices can work out the planes which correspond to the buddhic plane, for a Heavenly Man and for a solar Logos. This will only be possible if the concept is extended to cosmic levels and beyond the systemic.

Through the ideas here imparted it may be possible for the student to think out, for himself, some aspects of the

place of manas in cosmic evolution. It necessitates a somewhat synthetic viewpoint, and the steady holding of the thought of PURPOSE in all activity, whether cosmic, systemic, planetary, or microcosmic. It is the fire of divine impulse permeating all forms and driving those forms to certain action and achievement.

The fire of matter earlier dealt with is the dynamic fire of motion, which keeps in activity each atom of matter. The fire of mind is the coherent impulse and purpose, driving the forms (built up of active matter) in a specific direction, and along certain destined paths. It is consequently karmic impulse, originating cause, and operating will. It is likewise the result or the effect of this action in time, and only as the Triad comes into play, via the esoteric four, are the fires of both mind and matter burnt out and the fire of Spirit set free.

III. THE PRESENT STAGE OF MANASIC DEVELOPMENT IN THE THREE GROUPS

Literally, should we paraphrase this sentence, we might express it in the form of an enquiry as to the point attained in the active working out of the purposes of the great Entities involved in cosmic and systemic manifestation; we might also enquire if the intelligent will of the cosmic Logos and of the solar Logos and equally (within the system) of the different planetary Logoi, proceeded satisfactorily to a stage where it can be both appreciated and somewhat comprehended. These thoughts are involved in the consideration of this point, and open up for us much of very real interest. It should here be pointed out that the manasic principle (whether cosmic, systemic, or human, manifests in five ways, is transmuted into wisdom after its fivefold manifestation, and eventually is resolved into pure will or power. Herein lies the clue; all the objective display we see around us in connection with the Heavenly Men, and with the cells of Their bodies,

lies hidden in this. Herein may be found the mystery of the five Kumaras, Who are awaiting the final resolution, and herein is secreted the knowledge of divine alchemy, which is based on the five elements, and is concerned with their transformation into a primal element through the medium of an intermediate stage.

1. *In the Planets.*

Occult students need, in considering these points, to remember very clearly the distinction between transmutation and the final resolution; between the process of transforming the five elements, esoterically understood, and the final resolution of the transmuted essences into their synthesis. This has a vital bearing upon our subject, for resolution is as yet by no means possible, and the process of transmutation is only just beginning in the majority of cases. In studying these subjects we have necessarily to confine ourselves to the Heavenly Men, for the human units—as cells in Their body—are of course included in all that is posited about Them, and until it is known which cosmic Logos recognises our solar Logos as a centre in His body, and which six other systems are affiliated with ours, it will not be possible to touch upon the systemic stage of manasic development. But in connection with the Heavenly Men certain facts are possible of theoretical comprehension, even though not as yet demonstrable to the scientific mind. We will, as usual, tabulate our premises, and thus keep clearly in mind, and visualised, the points under investigation:

First. It might first be said that the third aspect, combined with the second, or Brahma and Vishnu allied, go to the totality of the Divine Manasaputras. They are Will utilising matter, or active intelligent substance, in order to demonstrate Love-Wisdom; all this is based on purpose, and has causation as a fundamental. This

Brahma aspect is fivefold and, with the Vishnu aspect, makes the six, or the pentagon, having Mahadeva or Will in the centre of all manifestation.

Second. This fivefold Brahma aspect or the five Kumaras, are in full manifestation, and, with the reflection of the other two aspects, make the seven of our manifested system.

Third. Mercury and Venus are in process of transmutation, and the manasic principle in both these schemes, having reached a high stage of development, is being transmuted into Love-Wisdom. When three fifths of the units (deva and human) that go to the composition of the vehicles of any planetary Logos are entering upon the Path, then the process of transmutation is entered upon. The faculty of MIND is then an instrument for creative use, and not the "slayer of the real," and a barrier to the free life of the Spirit.

Again, it must be noted that Earth, Mars, Jupiter, Saturn, and Vulcan are as yet developing manas, and the stage achieved in each varies, and is not for exoteric publication. The Heavenly Men of these schemes have not yet succeeded in bringing Their bodies to the stage where transmutation on a large scale is possible. They are approaching it, and when the necessary three fifths is reached, then They will begin to transmute on a larger scale. The Earth scheme has about one fifth in process of transmutation in one or other of the globes at this time and Vulcan has very nearly two fifths.

We might here point out that though we are concerned primarily with manas in the *human* cells in the body of a planetary Logos, yet we must remember that the deva units in some schemes preponderate. Although from the standpoint of a human being the devas are in no way considered as coming under the influence of manas, as we understand it, yet from another angle they *are* manas itself, the active creative force, the fifth and the sixth

Hierarchies in full display. We should ponder upon the relationship (a necessarily close relationship) between the fifth deva Hierarchy and the fifth logoic principle, and we should also bear in mind that—viewing the whole matter from the angle of vision of a Heavenly Man—the devas are a corporate part of His nature, and He is a Manasaputra, a creative Builder, and the fivefold aspect of Brahma. The sumtotal of manas is pure deva essence, and it is only as union is made between this fivefold third aspect and the other two aspects that what we understand as MAN—whether Heavenly Man or human—comes into being. The devas are united with these other two factors and the result is:

a. A solar Logos.
b. A Heavenly Man.
c. A human being.

This is a great mystery and is allied to the mystery of electricity (or of fohatic life) which H. P. B.[42] refers to. The Messengers, the Builders, the devas, are flaming fire, radiant electric matter, and only in time and space, only during manifestation and only through the cycles of objectivity, is such an entity as man possible, or can a Heavenly Man come into existence. Outside a solar ring-pass-not, for instance, and as far as our evolution is concerned, we have radiant electric substance, active, intelligent ether, ensouled by the deva evolution.[43] These

[42] S. D., I, 107.
[43] *Pitris.*
"What I called spirituo-ideal constitution is what is known as swarga in our Sanscrit works and the entities that are functioning there are called the Pitris, which of course means fathers. These Pitris are often heard of in a sort of antithetical way to the Devas in our puranas and this has led some of our Hindoos, many theosophists included, to think that the Pitris and Devas are in two distinct spheres of life. Now Pitris and Devas always exist together, the Devas giving the consciousness and the Pitris forming the body. The two are relative terms. If the Pitris be water the Devas are the fire in the water. If the Pitris be fire, the Devas are the flame in that fire. If the Pitris be the flame, the Devas are the conscious principle that actuates the flame and gives to the flame the power of illumining the world and making it exist as a factor of our consciousness. From the

work blindly and under the laws of cosmic electricity. (We must differentiate with care between cosmic electricity, and the electrical akasha of the system, which is electrical substance confined and brought under another set of laws through the instrumentality of another factor, that of pure Spirit.) Outside the ring-pass-not, we have that abstraction which we call pure Spirit. This "pure Spirit," or abstract, conscious Being, through conscious karma periodically seeks to manifest, and wills to work out a purpose under the laws of Its Own being, and is thus impelled by the attractive quality of its opposite pole, intelligent substance, to blend with it. The meeting of these two polarities, and their point of merging, causes that flash in the cosmic universe which we call a sun, and results in light or objectivity. Within the ring-pass-not, therefore, the electric fire of pure Spirit can only manifest through merging or union with electrical substance, and is, therefore, during evolution and for the major portion of the process, limited by it. In fact, little as it is realised, the deva evolution controls for the greater portion of manifestation up to the beginning of the transmutative process. They build incessantly the confining form.

When the process of transmutation is effected by the five Heavenly Men, then the whole system is reaching a very high stage of evolution, and with the two schemes which will be entering into the stage of obscuration, the resolving process will commence. The plan, viewed largely, will be as follows:

The four schemes which form the logoic Quaternary

highest to the lowest plane of life, the Pitris furnish the objective aspect and the Devas the subjective aspect and life itself is a stream that forms the middle line. . . . When instead of three lokas the cosmos is divided more accurately into seven lokas, you may assort the three higher lokas to the Devas, the three lower to the Pitris and the middle to the life stream which may be conceived as the point in which the Deva essence is changed into Pitric essence or the no loka is made fit to appear as a loka down below or the unmanifested becomes the manifested."—*Some Thoughts on the Gita*, p. 56.

will merge into their synthesising scheme, that of Saturn, while Venus and Mercury will merge into Uranus and Neptune. No importance need be attached to the sequence of these names. The dual fact is all that is necessary to grasp.

Neptune, Uranus, and Saturn will, therefore, have absorbed the essence of manifestation and (in connection with the solar Logos) they correspond to the three permanent atoms in the causal body of a man. We say "correspond" for the analogy is not in detail. Uranus and Neptune are reflections of the logoic astral and mental permanent atoms. Saturn is *in fact* the correspondence to the logoic physical permanent atom. This is an occult mystery and must not be separated from its allied truth in the cosmic scheme.

Viewing manas as the vibratory activity of all atoms and narrowing our concept down to our own scheme it is interesting to note that some correspondences can be traced as we study this fifth principle during the present round, the fourth. The manasic principle is the basis of the coming into activity and the mental recognition of the following facts in nature.

The fifth spirilla within the atom of matter will become active. This fifth spirilla is beginning faintly to vibrate, while the fourth spirilla in this fourth round is assuming a vibration that will cause the intense vitalisation of the vehicles, and eventually bring about the shattering of the form, and the subsequent escape of the Spirit into a form composed of matter which responds to the vibration of the fifth spirilla.

The fourth ether is coming into recognition, and along with it will come the knowledge of the lives which it embodies. Hence the success of spiritualistic endeavour, for the larger number of the average discarnate entities at this stage who are willing to make contact with the physical plane are clothed in matter of this ether. The devas

of this ether will also come to be known before the end of this round, and alliance will be made between the fourth Creative Hierarchy of men, and the devas of the fourth ether.

The fourth plane, the buddhic, by the aid of manas, will gradually be realised. This will be done as manas is transmuted into wisdom. By a few in this round the fifth principle will be superseded by the principle of buddhi. Right on from now till the middle of the next round there will be an overlapping of the four and the five—manas and the buddhic principle—thus making the nine, or perfected man, the initiate.

It might also be remarked that more and more will the control of the fourth Kumara be evidenced and felt. On this I cannot enlarge, being only permitted to make the statement.

The consciousness of the mass of the human family will gradually pass on to the fourth subplane of the mental plane, and be more and more controlled by purely concrete mind. Unless this is paralleled by a steady influx of egos on to the buddhic plane in conscious activity, and thus out of the control of manas pure and simple, a very serious condition will have to be handled by the Hierarchy.

The work of the four Maharajahs who apportion karma *within* the ring-pass-not will reach its culminating point during the fourth round. In the next round, the work of the Lipikas who handle affairs in connection with our system *outside* the ring-pass-not will become more prominent. This is necessarily so, as the Lipika Lords dispense the law to those who have merged themselves with their divine principle, and are no longer held by the material forms of the three worlds. The Lords of Karma, or the Maharajahs, work with the sons of men in the three worlds, and through manasic principle.

2. *In the System.*

We have now for consideration some further points on the subject of manasic development within the system and then we can proceed to discuss the future of manas, our final subheading.

It will be apparent to all of us that the vastness of the subject and the enormous cycles of time involved tend to obscurity and lack of definiteness. Only the high lights stand out, and only broad general concepts, and the impartation of fundamental facts (to the exclusion of detail) are in any way possible in this treatise. Certain ideas stand out clearly against the background of intricate plans, against the apparent confusion caused by the overlapping of cycles, both great and lesser, and against accumulation of chaotic detail. This apparent chaos, and even seeming contradiction, is the result of our imperfect evolution, the result of our entire lack of perspective incident upon our place in the planetary scheme, and the result of the shortness of our vision. Broad outstanding generalisations are all that we can appreciate at our present stage, and they might be summed up as three in number:

Position or the place of the system within its greater whole, and the corporate nature of all manifestation. This involves the concept of:

> A cosmic system, involving lesser systems and holding them together by the power of a unified life.[44]
>
> A solar system, a portion of that greater system of mani-

[44] *Diversity from Unity.*

"Now, according to the Adepts of ancient Aryavarta, *seven principles* are evolved out of these three primary entities. Algebra teaches us that the number of *combinations* of things, taken *one* at a time, *two* at a time, *three* at a time, and so forth $= 2^n - 1$. Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amount to $2^3 - 1 = 8 - 1 = 7$. As a general rule whenever seven entities are mentioned in the ancient occult sciences of India in any connection whatsoever, you must suppose that these seven entities come into existence from three primary entities; and that these three entities, again, are evolved out of a single entity or Monad."—*The Theosophist*, Vol. VIII, p. 449.

festation, equally involving lesser forms of objectivity, and holding them likewise unified by the power of its own life.

A planetary scheme, or subdivision of that solar system. This likewise persists as a unit by itself, yet has no existence apart from other units.

Groups or unified bodies within the scheme. These are again individualised, yet at the same time are a part of the greater whole.

Congeries or aggregations of cells, the subdivisions of groups. These must be similarly interpreted.

The cells, or the individualised units, within the groups. Each of these is a conscious entity, yet each has no existence apart from its groups.

Each of these divisions is characterised by:

An ensouling life, which—as far as we are concerned, emanates from the ONE ABOUT WHOM NAUGHT MAY BE SAID, Who ensouls the seven solar systems, down through the Lord of a solar system, through the cosmic Entities we call the Heavenly Men, and the solar Entities ensouling groups and through that peculiar central manifestation we call a human being to the little cell within the body of that human being, and the atom which is the basic material whereof all forms in all the kingdoms of nature are made.

Intelligent activity, or the display of purpose or manas, the fifth principle in every type of manifestation. This, as earlier pointed out, is the intelligent plan of the Entity concerned working out in time and space.

Power to evolve or progress. This is literally the distinctive ability of the ensouling life within the form to progress intelligently from lower to higher forms of manifestation. This is above all the peculiar and perfected attribute of the fifth principle.

Capacity to cohere. This is the ability of all intelligent, active Lives during evolution to conform to the Law of Attraction and Repulsion, and thus form a conscious, intelligent part of a greater life. It is literally

the transmutation of manas into wisdom. Though all that IS exists in form yet little is as yet brought under the intelligent control of the entity within the form. Only the Heavenly Men and Their superior embracing lives are consciously and intelligently working through and dominating the form, for only They, as yet, are perfected manas. Beneath them come many grades of consciousness. Man is gradually achieving that conscious control over matter in the three worlds which his divine Prototypes, the Heavenly Men, have already achieved. They are attaining a similar control on higher levels. Below man come many lives who are blind and unconscious of the congery or subdivision of which they form part. Thus can be seen, in general outline, the place of manas at the present stage.

Relation. Another outstanding feature that is the result of our studies is that of relation. The realisation of this in future years will lead to the study of the different polarities of the different spheres (from a planetary scheme to an atom) within the solar ring-pass-not, and of the relation existing between:

a. A scheme and the totality of schemes.
b. Scheme and scheme.
c. Chain and chain.
d. Globe and globe.
e. Group and group.
f. Subdivision and subdivision.
g. Unit and unit.[45]
h. Cell and cell.

The interrelation of all these factors and their profound interdependence is one of the most important points for us to grasp; though this whole relation is governed by the law of Attraction and Repulsion, and

[45] I use the word "unit" in connection with all that is in any degree self-conscious, or individualised. It must, therefore, be remembered that this phrase refers to nothing below the human kingdom.

therefore comes more under what we call the second aspect, yet self consciousness itself is the result of the manasic principle, and the close co-operation between these two factors of mind and love-wisdom, or the two laws of Attraction and Synthesis, must ever be carefully remembered.

Limitation. This is a prime factor to be borne in mind in considering a cosmos, a system, a scheme, a chain, or any form of limiting sphere down through them all to the physical atom of the scientist. It presupposes:

a. Capacity beyond that manifested.
b. Duality, or that which is limited and the limiting substance.
c. Purpose, for in an ordered scheme of existence, the limitation persists just as long as it is required in order to attain certain ends. It is succeeded by "abstraction" occultly understood, and in its literal sense.

When these three factors:

Position,
Relation,
Limitation,

are studied within the system, the close connection of all the groups within the whole will be evidenced, and the need of each part for all other parts will be brought out.

As regards cosmic position, relation and limitation, little can be said, as e'en to the Heavenly Men Themselves the matter is obscure. That this is necessarily so must be apparent when Their place in the scheme of things is realised and Their relative unimportance is considered. Therefore, we can do no more than accept the fact of the inconceivable magnitude of that EXISTENCE which is manifesting through seven solar systems, and the extension of this concept of Being to

embrace the entire vault of the Heavens. It is interesting to bear in mind in this connection that all that is seen, being objective forms or Beings in manifestation through certain spheres of light, may not be all that IS, but that there may lie back of everything visible a vast realm or realms of Existences. The very brain of man reels in contemplation of such a concept. Yet just as there are tens of millions of human beings out of objective manifestation, or discarnate, on the subtler planes of the solar system, so there may be cosmic entities, in rank equal to the ONE ABOUT WHOM NAUGHT MAY BE SAID, Who are in a similar sense discarnate, and found in realms subtler than that of the manifestation of light.

3. *On the Earth.*

a. The five Kumaras. We might now consider briefly the subject of the five Kumaras, Who are the sum total of manas on the Earth. I have stated that the Lord of the World, the first Kumara, is the planetary Logos of our scheme in physical incarnation, but nowhere has the impression been conveyed that the three Kumaras, associated with Him, are three other planetary Logoi. This is in no way the case. These three, called the "Buddhas of Activity," are but the vicegerents upon our planet of those three planetary Logoi, Who, with our planetary Logos, make the sum total of the logoic Quaternary. Associated with them are the three esoteric Kumaras, mentioned in the *Secret Doctrine,*[46] Who represent the three other Logoi, and so make focal points for all the logoic forces within our chain. In each chain such representatives are found, six focal points embraced by the seventh, the planetary Logos of the scheme, Who holds them all within His aura.

[46] S. D., I, 493.

Their work is threefold:

First. They are the centres in the body of the planetary Logos. Each chain corresponds to one centre, and the globes are but the lesser wheels within any particular centre. The life of the Logos in this incarnation on the Earth is flowing through three centres and beginning to stimulate a fourth, hence four globes are involved and the three Kumaras (so called for lack of a better term) are vitally intelligently active; three are in abeyance and one is beginning to function. The globes correspond to the chains. This fourth Kumara is as yet practically unrealised, but as hinted at earlier His day is about to dawn.

Second. They act as transmitters of a particular type of force to those units who go to the content of any particular centre. They are, in fact, the agents for the Lords of the Rays to the Monads of any ray in incarnation in any particular chain and on any particular globe.

Third. They are the agents for:

a. The Lord of a Ray as stated above.
b. The four Maharajahs.
c. The planetary Logos of Their own scheme.
d. The great Deva of the Earth planet.

They work with the law; They are the cognizers of the intelligent purpose of the planetary Logos, and know His plans; They are the vital activity of the planet, and in a subtle sense they are not only the Ray representatives but likewise the link between the chain and the scheme.

It might here be stated that the relative failure that was the fate of the *Moon chain* in our scheme has greatly handicapped Their work, and made it imperative for Them to employ drastic measures in order to offset that failure. Herein lies another clue to the world turmoil.

b. The Moon chain. It might be of interest here, if, before passing on to other matters, we took up the very difficult subject of the moon chain and answer certain pertinent questions that may have arisen in the minds of students.

The enumeration of the chains and of the schemes as given in the two charts is entirely *for the present,* and covers a period comparatively recent, carrying forward the history of evolution to the middle of the next round in our chain. Had we been given the charts embracing pre-Lemurian days, and extending back a distance into the (humanly speaking) unfathomable past, we would have seen the moon chain portrayed with the Neptune chain omitted. In the chart as given two chains are apparently lacking, the moon chain and the Uranus chain. The reasons are abstruse, but something may be hinted at as follows:

The Moon chain with the Earth chain formed two units, or two polarities, negative and positive. The point of merging was reached, and the Earth chain absorbed or synthesised the moon chain in the same sense as certain of the schemes will merge until only three will apparently be left. Therefore the Earth chain is essentially dual in its nature, being the sumtotal of a male and a female chain. This is a mystery impossible to elucidate further, but it is dealt with in certain occult books, and hinted at by H. P. B.[47]

In due course of time another merging in the scheme will eventuate and then Uranus (the chain of that name in our scheme) will flash into objectivity. Forget not that the schemes manifest as seven, as ten, as three from the angle of the Eternal Now, or—from the point of view of a Heavenly Man—the manifestation is as written in the margin. In time and space the order might be stated to be 7-3-10, and at certain stages 10-7-3. As

[47] S. D., I, Section IX, Vol. I, 176-200.

the opposites merge the ten become the seven and the three, and it is during this process that entire chains and globes, and eventually schemes, will apparently vanish from objectivity, and drop out of sight. They will be simply absorbed. During the twofold process of evolution, it might be numerically expressed as:

During involution the sequence is seen as three, then seven and finally ten.
During evolution the sequence is ten, then seven and finally three.

The involutionary process is over practically and the evolutionary is approximately midway through. This will be marked by the disappearance or absorption of certain chains as they find their polar opposites, and a simultaneous appearance of the more subtle chains or globes as the manasic principle enables man to see them. The moon chain is in process of disappearance, and only a decaying body is left; the life of the second and the first Logos has been withdrawn from it, and only the latent life of matter itself remains. Simultaneously Neptune arose over the horizon, and took its place as one of the seven manifesting chains of the planetary Logos. We are here dealing with the Neptune chain of the earth scheme.

The Moon chain has in itself a curious occult history, not yet to be disclosed. This differentiates it from the other chains in the scheme and even from any other chain in any scheme. An analogous situation or correspondence will be found in another planetary scheme within the solar system. All this is hidden in the history of one of the solar systems which is united to ours within a cosmic ring-pass-not. Hence the impossibility of yet enlarging upon it. Each Heavenly Man of a scheme is a focal point for the force and power and vibratory life of seven stupendous ENTITIES in exactly the same sense

as the seven centres in a human being are the focal points for the influence of a corresponding heavenly Prototype. Our Heavenly Man, therefore, is esoterically allied to one of the seven solar systems, and in this mysterious alliance is hidden the mystery of the moon chain.

Certain brief hints may be given for the due consideration of students:

The Moon chain was a chain wherein a systemic failure was to be seen.

It is connected with the lower principles, which H.P.B. has stated are now superseded.

The sexual misery of this planet finds its origin in the moon failure.

The progress of evolution on the moon was abruptly disturbed and arrested by the timely interference of the solar Logos. The secret of the suffering in the Earth chain, which makes it merit the name of the Sphere of Suffering, and the mystery of the long and painful watch kept by the SILENT WATCHER,[48] has its origin in the events which brought the moon chain to a terrific culmination. Conditions of agony and of distress such as are found on our planet are found in no such degree in any other scheme.

[48] "'. . . it is He, again, who holds spiritual sway over the initiated Adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is the 'Initiator,' called the 'Great Sacrifice.' For, sitting at the Threshold of Light, he looks into it from within the Circle of Darkness, which he will not cross; nor will he quit his post till the last Day of this Life-Cycle. Why does the Solitary Watcher remain at his self-chosen post? Why does he sit by the Fountain of Primeval Wisdom, of which he drinks no longer, for he has naught to learn which he does not know—aye, neither on this Earth, nor in its Heaven? Because the lonely, sore-footed Pilgrims, on their journey back to their Home, are never sure, to the last moment, of not losing their way, in this limitless desert of Illusion and Matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of Mankind, though but a few elect may profit by the Great Sacrifice.'"—S. D., I, 229.

The misuse of the vibratory power of a certain centre, and the perversion, or distortion of force to certain erroneous ends, not along the line of evolution, account for much of the moon mystery.

Certain results, such as the finding of its polar opposite, were hastened unduly on the moon chain, and the consequence was an uneven development and a retardation of the evolution of a certain number of deva and human groups.

The origin of the feud between the Lords of the Dark Face and the Brotherhood of Light, which found scope for activity in Atlantean days, and during the present root race, can be traced back to the moon chain.

We have here all that it is possible to give out at this time, and much that has hitherto not been permitted publication. It is necessary again to emphasise the need of attaching no importance to the names of the chains and globes, and the necessity of a numerical enumeration; at the same time should the student decide to number the chains, and globes, he must carefully bear in mind that the sequence of numbers has no reference or relation to place or time, nor to sequence of appearance, or order of manifestation.

IV. THE FUTURE OF MANAS

It is only intended to handle this immense subject primarily in its relation to MAN, leaving the student to work out for himself much of what might be said, and to expand the concept from the unit to the group, and from the group to the totality of groups within the solar system. We will only touch upon the development of the mind in man and hint at some probable developments; we shall endeavour to show that manas, as it evolves, leads to certain distinct characteristics, which

distinguish it from other developments which may be seen. The subject therefore will be discussed under the following subheadings:

1. The characteristics of manas.
2. Probable developments of the human mind.
3. Manas in the final rounds.

In studying all these points the emphasis is, of course, to be laid upon the future, and I enlarge not upon that which is already developed.

1. *Characteristics of manas.*

The main characteristics of manas might be summed up under three heads:

a. Discrimination.
b. Ordered activity.
c. Adaptability.

Let us study these a little and note wherein in days and cycles to come they will be seen working out.

a. Discrimination. This is necessarily almost the statement of a platitude. All students recognise the discriminative quality of manas and its selective capacity; all recognise the faculty in man which enables him to distinguish intelligently between the Self and the Not-Self. What we are apt to forget is that this faculty persists on all planes, and is threefold in manifestation:

First. Discrimination between the I-consciousness, and that which is cognised in the eternal world. This is the ability to distinguish between oneself and all other forms extant. It is universally developed and has reached a fairly high stage of evolution.

Second. Discrimination between the Ego and the Personality. This narrows the concept down to the sphere of a man's own consciousness, and enables him to differentiate between his subjective self or soul, and the bodies which hold that soul enshrined. This is not

by any means so universally developed. Most men do not as yet distinguish with accuracy between themselves as the THINKER, persistent in time and space, and the vehicle through which they think, which is ephemeral and transient. The real recognition of this essential duality, and the scientific appreciation of it is to be seen in the mystics, the advanced thinkers of the race, the conscious aspirants, and those nearing the Portal of Initiation.

Third. Discrimination between soul and Spirit, or the realisation by the man that not only can he say, *"I am"*; not only can he realise that *"I am That"*; but that he can advance to a still further realisation, and say, *"I am That I am."*

In all these expansions and appreciations the discriminative faculty of manas is utilised.

Therefore, we can see for ourselves the future development, and whereto it will lead mankind. Man now knows himself as a separated unit of consciousness; he now distinguishes between himself and all other materialised selves; he now realises himself as distinct from every other functioning sphere of matter from the materialised Logos to the cell in his own physical body, and the cell in all bodies on the physical plane. This separative instinct, this distinguishing self-centredness has been the nursery wherein the infant, man, has segregated himself until he is of full strength, and able to take his share in the work of his group. Only the voluntary merging of interest and of aim is of value, and only that is seen in man as he nears the final part of the path of evolution. It is incident upon an earlier stage of intense self-assertion and intense self-realisation. This stage is with us now; it marks all manifestation, and is the basis of the preservation of identity. It distinguishes:

The Logos and all forms within His body.
The planetary Logoi and all forms within Their bodies.
Man and all forms within his body.

That which must be emphasised is the little realised concept that this assertion of "I am" distinguishes not only man, but is *the mantric word which preserves the integrity of all groups* likewise. When man can say "I am That" he is beginning to sense his oneness with his group. When groups make a similar assertion they are beginning to realise their identity with all other groups. When a planetary Logos echoes the words "I am That" He is approaching the hour of synthesis, or of absorption. When a solar Logos utters the words, a year of Brahma will be drawing to a close, and the hour of conscious merging with His greater group will be approaching. Broadly (in relation to man) it might be stated that:

"I am" refers to the *personality* consciousness on three lower planes, or to all that is considered as inferior to the causal body. It concerns a man's realisation of his place upon the *globe* within a chain.

"I am That" refers to his *egoic* consciousness, and to the planes of the Triad. It concerns a man's realisation of his place within the *chain* and his relationship to the group of which he forms a part.

"I am That I am" refers to a man's *monadic* consciousness, and his relationship to the planes of abstraction. It concerns his realisation of his position in the *scheme.*

When the initiate can say "I am That I am," then he has merged himself with his divine essence, and is freed from form. The first occult assertion marks his emancipation from the three lower kingdoms, and his con-

scious functioning in the three worlds. This occurred at individualisation through the instrumentality of manas. The second occult assertion marks the gradual emancipation of man from the lower three kingdoms, and his complete freeing from lower form domination at the fifth initiation. At the final assertion, the initiate not only distinguishes between the Self, and all other forms of manifestation; he not only distinguishes between his own identity and the soul, as well as matter in form, but he can discriminate between the three—Spirit, Soul, and Matter—and with this realisation he is entirely liberated from manifestation for this greater cycle. This inherent discriminative faculty of manas, displayed on ever higher spirals leads a man

Into matter and form.
Through all forms of matter on all planes; and
Finally brings about his eventual abstraction *from* all forms and matter, plus the aggregate of transmuted knowledge which the evolutionary process has procured for him.

b. Ordered activity. Here comes in the concept of intelligent purpose, pursuing a fixed and settled plan, and working out a preconceived ideal in time and space. The Microcosm comes into incarnation through impulse based on intelligent purpose originating in his case on the mental plane—the plane of the manasic principle. An interesting point might here be indicated. The fifth plane, the mental, may be considered on a large scale as holding, in the case of a Heavenly Man, a position symbolically analogous to that held by the causal bodies of the units on His Ray. Some causal bodies are on the third and some on the second subplanes, and the intricacy is excessive and various, producing geometrical forms allied somewhat to those portrayed upon the charts. All is ordered activity of the units (each pur-

suing his own self-centred purpose and following the inclination of the lower self, whose slogan is "I am"). This will gradually give place to the ordered activity of the groups in which the units recognise the oneness of their self-interest, and therefore intelligently, actively, and with conscious purpose work for the good of the body corporate. The vibration which occultly accompanies the sounding of the worlds "I am That" by the units on the physical plane is only very faintly beginning to make itself felt. Units here and there are sounding it forth by their lives, and are thus passing on the vibration, and setting it in motion against the cruder, coarser one of "I am."

The time for the sounding of the final mantric phrase by ordered active groups lies ahead in the sixth and seventh rounds, and will not reach its full vibration in this solar system at all. "I am That" will peal forth fully consummated in this system of duality, for the third initiation sees the initiate comprehending its mantric force. Nevertheless, initiates of the sixth and seventh Initiations will not preponderate in this system. After the fifth round and the passing into temporary obscuration of two fifths of the human family, the remaining units will achieve an approximate standing as follows:

One fifth will mantrically sound the words "I am That I am."

Two fifths will achieve the fifth Initiation and will know themselves as "I am That." They will also be cultivating response to the higher note.

One fifth and a half will attain the third Initiation, and will know themselves as "I am That" in full consciousness.

The remaining units will be those who are treading the Path, and beginning to know themselves as the group.

In reference to what has been said anent the second characteristic of manas, a very interesting development may be looked for during the coming centuries. This is the intensification of business organisation, and the bringing (under law and order), of the entire life of:

Families and groups of families,
Cities and groups of cities,
Nations and groups of nations,

until the human race in every department of its exoteric life will conform to rule,—this voluntarily, and with manasic realisation of group need. The whole trend of mental effort during the next subraces will be towards the synthesis of endeavour, thus ensuring the good of the corporate body involved. Many interesting events will occur and many experiments will necessarily be made (some to prove successful and some failures), before manas, or purposeful, ordered, intelligent activity, will control in the life of the peoples of this world. It is not possible to enter into this in greater detail, as the subject is too vast.

Let us now take the third attribute of manas and its future demonstration.

c. *Adaptability.* This is, as we know, the prime attribute ascribed to the third Ray, or the Brahma aspect. Therefore, fundamentally it may be considered as the attribute of intelligence which adapts the matter aspect to the Spirit aspect, and is a characteristic inherent in matter itself. It works under the two laws of Economy, and of Attraction and Repulsion; the work of the Mahachohan being primarily along this line. Consequently the four lesser Rays of Attribute which are synthesised into the third Ray of Aspect, Adaptability, or Active Intelligence, are fundamentally concerned, and the future of manas is therefore involved in the growing influence of these four Rays:

1. Harmony, Beauty, Art or Unity.
2. Concrete Science or Knowledge.
3. Abstract Idealism.
4. Ceremonial Magic.

2. *Development of the Human Mind.*

When the future results brought about by the four types of force mentioned above are somewhat realised, and their relationship to the adaptation of matter to Spirit (through the building into form), is studied, much of profound significance will be sensed by the student. In the foretelling of mental developments along these four lines and the prophesying of definite achievement, indications may be given of the path which concrete science may follow. Let us, therefore, take these four types of force, or these four planetary influences, and study them separately, bearing ever in mind that:

a. Each of them has swung into power during earlier world cycles.

b. One of them, being the influence of our own planetary Logos, is ever present with us, and is the major influence or vibration on the planet.

c. Certain of them are passing out of power at this present time, and others are coming in.

d. During the remainder of this round and the entire fifth round these four rays of attribute will circulate into and out of power ceaselessly; towards the end of the fifth round the third Ray of Aspect will predominate, having begun its work of synthesising and its influence will be paralleled in the sixth round by the gradually growing power of the second Ray of Aspect,—the two types of influence overlapping. In the seventh round, the power of the second Ray will predominate and the influence of the third will weaken. The first Ray will make itself felt. The first Ray, that of

Mahadeva [49] or the Destroyer, will set its second great impulse upon our planetary evolution by the obscuration of two fifths of the human family. The impress to be set by the first Ray upon our human family on this globe might be considered as threefold:

First. At human individualisation in the middle of the third rootrace. This was produced by a vast destruction of the forms we call animal-man. This point has seldom been brought out in teaching. The advent of the Lords of the Flame, the electrical storm which ushered in the period of man, was distinguished by disaster, chaos, and the destruction of many in the third kingdom of nature. The spark of mind was implanted and the strength of its vibration, and the immediate effect of its presence caused the death of the animal form, thus producing the immediate possibility of the newly vitalised causal bodies vibrating to such purpose that new physical vehicles were taken. That was the Will aspect manifesting in the fourth round in connection with the human family.

Second. In the fifth round, *at the so-called Judgment.* This will bring about the apparent destruction of two-fifths of the human family, and the translation of the indwelling units of consciousness to other spheres, more

[49] The Trinity. "Maha-Vishnu presides over the summation and totality of all this. In every Brahmanda the activity is fourfold, and the chief functionaries are Brahma, Vishnu, and Shiva. Subdivisions of their functions give rise to the names and offices of Narayana, etc.

"Among these functions, that of making or creating goes with action and belongs to Brahma. Again, "that which has been made is maintained by knowledge;" this maintenance or preservation is the work of Vishnu. Further, because it is necessary that what has appeared should disappear, therefore is there a destroyer, and he is Shiva, connected with desire, which first affirms and next denies, acts and reacts, now attracts and then repels, begins with craving for, and, after satiety, revolts from its object and casts it off. It precedes action, or Brahma, as longing for manifestation; and it succeeds knowledge or Vishnu, after maintenance or enjoyment of that manifestation, as a sense of fatigue, a growth of inertness, a need for rest by winding up the manifestation."—From *Pranava-Vada,* pp. 82-84, 311.

suited to their stage of evolution. This event will be regarded at the time as a catastrophe, but the Knowers will see and know, and three fifths of the human family will understand the reason.

Third. At the final reabsorption of the perfected monads into their emanating source in the seventh round. This will be marked by obscuration and the destruction of the form. Suffering will be practically nil, as the human units involved will have reached a stage where they can consciously co-operate in the process of abstraction. It is evident therefore that as regards the human family (the manasaputras in incarnation), the fourth, fifth, and seventh rounds hold hid the key to the first aspect. For the devas it is the first, second and sixth. For the involutionary entity, whom we call the "spirit of the planet" it is simply the third.

The third Ray holds sway all the time, for the second Ray only came into power in the second round. It holds sway simultaneously with the second Ray until the end of the age, when it begins gradually to obscure as the first Ray swings into influence again. Remember, nevertheless, that all three are at all times present. It is simply a question of degree and of cyclic evolution.

We might now take the four minor Rays, which, with the third, make the sumtotal of manas, and see wherein their influence may be expected. The subject is so stupendous that we cannot possibly do more than touch upon certain points, nor can we enlarge along the line of the mechanistic development of forms to utilise the force. This is all hidden in the science of electricity, and as exoteric science discovers how:

To utilise the power in the air, or to reduce electrical phenomena to the uses of man;

To build forms, and create machines to contain and distribute the electrical forces of the atmosphere;

To harness the activity of matter, and to drive it towards certain ends;

To employ the electrical force in the air to vitalise, rebuild, and heal the physical body;

then the phenomena of the Rays, working in cycles, will be comprehended, and vast opportunities will be seized by man to bring about specific ends during specific cycles.

a. Ray effects. The Ray of Harmony, Beauty and Art, or the second manasic aspect (adaptability being the first) will work out in the following ways:

In the development of the intuition by the means of the knowledge of sound vibration, and the higher mathematics. This is being already touched upon exoterically.

Music, as a means to be employed in building and destroying, will be recognised, and the laws of levitation and of rhythmic movement in all forms, from an atom to a solar system, will be studied. The manipulation of matter of all kinds by the means of sound will be practised on the two lower planes, and when the synthesis of the four rays into the third is in process of accomplishment, then a similar knowledge will be displayed on the mental plane.

The laws of fire will be gradually permitted exoteric publication; there are twenty-seven occult laws which are only revealed after initiation at this stage of evolution. In them are summed up the basic laws of color and of music and rhythm. When music produces warmth or stimulation, and when pictures, for instance, glow or reveal the subjective within the objective, then will this fourth Ray of Harmony be coming to fruition.

Let us keep the numbering of the Rays clearly in mind.

The numbers preceding the names have to do with the sevenfold manifestation, and the numbers succeeding the names concern the fivefold manifestation of Brahma.

Rays of Aspect:	1. Will or Power.	
	2. Love or Wisdom.	
Rays of Attribute:	3. Adaptability or active intelligence	1.
	4. Harmony, Beauty or Art	2.
	5. Concrete Knowledge or Science	3.
	6. Abstract Idealism	4.
	7. Ceremonial Magic	5.

We must now continue with our consideration of the four types of force, emanating from certain great Entities, and the future results that may be expected from their effect upon man, remembering ever that these four influences (with their synthesis, the third Ray of Aspect) sum up, in themselves, the fifth logoic principle of manas. They are, literally, the radiatory effects of the Divine Manasaputras. We are concerned primarily with the results to be brought about in the units in Their bodies.

The coming into power of this fourth Ray at any time (and such an advent may be looked for towards the close of this lesser cycle, which ended in 1924) will produce a corresponding activity in connection with the fourth subplane in each plane, beginning with the fourth physical ether; this will result in the following effects:

First, physical plane scientists will be able to speak with authority anent the fourth ether, even though they may not recognise it as the lowest of the four etheric grades of substance: its sphere of influence and its utilisation will be comprehended, and "force" as a factor in matter, or the electrical manifestation of energy within definite limits, will be as well understood as is hydrogen at this time. Indications of this can already be seen in the discovery of radium, and the study of radioactive substances and of electronic demonstration. This knowledge will revolutionise the life of man; it will put into his hands that which occultists call "power of the fourth order" (on the physical plane). It will enable him to

utilise electrical energy for the regulation of his every-day life in a way as yet incomprehensible; it will produce new methods of illuminating, and of heating the world at a small cost and with practically no initial outlay. The *fact* of the existence of the etheric body will be established, and the healing of the dense physical body, via the etheric body, by *force* utilisation and solar radiation, will take the place of the present methods. Healing will then fall practically into two departments:

1. Vitalisation, by means of:
   a. Electricity.
   b. Solar and planetary radiation.
2. Definite curative processes, through the occult knowledge of:
   a. The force centres.
   b. The work of the devas of the fourth ether.

Transportation on sea and land will be largely superseded by the utilisation of air routes and the transit of large bodies through the air, by means of the instantaneous use of the force or energy inherent in the ether itself, will take the place of the present methods.

Religious students will study the side of manifestation we call the "life side" just as the scientist studies that called "matter," and both will come to a realisation of the close relation existing between the two, and thus the old gap and the ancient warfare between science and religion will be in temporary abeyance. Definite methods of demonstrating the fact that life persists after the death of the physical body will be followed, and the etheric web will be recognised as a factor in the case. The connection between the different planes will be sought, and the analogy between the fourth etheric subplane and the fourth or buddhic plane (the fourth cosmic ether) will be studied, for it will be realised that the life of those Entities, Whom we recognise as the planetary Logoi, pours

through our scheme from the fourth cosmic plane, the cosmic buddhic, and thus in a very special sense through all lesser correspondences. The alignment will be as follows:

a. The fourth cosmic plane, the cosmic buddhic.
b. The fourth cosmic ether, the fourth plane of the system, the buddhic.
c. The fourth etheric subplane of our physical plane.

There is thus a line of least resistance from the planes of the cosmos, producing a special activity in connection with the Heavenly Men, demonstrating on Their Own plane, and sequentially in connection with the units in Their bodies on lower levels. Lines of force, extending from our scheme extra-systemically, will be a recognised fact, and will be interpreted by scientists in terms of electrical phenomena, and by the religious man in terms of life,—the life force of certain Entities.

Philosophic students will endeavour simultaneously to link these two schools of thought, and to demonstrate the factor of the intelligent adaptation of the electrical phenomena which we call matter,—of that energised active material we call substance,—to the life purpose of a cosmic Being. In these three lines of thought, therefore, —scientific, religious, and philosophic,—we have the beginning of the *conscious* building, or construction of the antaskarana of that group which we call the fifth rootrace.

On the fourth subplane of the astral plane, a similar activity will be noted as in process. The inflowing force will cause an astral stimulation in the bodies of many of the human family who are still on that subplane, and will bring about an awakening of the desire for harmony in a new manner. This will work out relatively well in the sixth subrace. It should be remembered that numbers of the old Atlanteans (fourth rootrace men) will respond to

the stimulation and will find their way into incarnation at that time, for the four and the six are always closely allied. We have another suggestive analogy in the fact that the devas of the fourth ether will be soon swinging into recognised utility and that in the sixth subrace the deva evolution will be exceedingly prominent. The fourth plane is the plane of at-one-ment for certain deva and human units, and certain groups (the fourth Creative Hierarchy and the sixth Deva Hierarchy) have a pronounced karma to work out together. One can now see the supreme importance of the human Hierarchy, the fourth in this sequence of planes and ideas.

Second Cosmic Plane	Seven Cosmic Logoi.
Fourth Cosmic Plane	Seven Rishis of the Great Bear.
Second Solar Plane	Seven Heavenly Men.
Fourth Solar Plane	Seven centres of the seven Heavenly Men in the fourth cosmic ether.
Fourth subplane of the solar physical	Seven centres of the human unit in ether of the fourth order.

The beauty of the interlocking system will be apparent, even though it may not be so immediately understandable wherein lies the relation between these complexities of entities. We must ever remember that we are considering the force or life-energy of these entities as it pours into, and works through definite, material, substantial forms.

On the fourth subplane of the mental plane there will be, in the immediate future, a period of intensified evolution for the units of the fifth rootrace, prior to their passing out of and into another race, globe, chain, or scheme. We have on the fourth subplane of the fifth plane the centre of interest for the present race and the day of its opportunity. Here can be seen the awakening of the higher consciousness, and the first ripple of perception of, and vibratory response to, the causal body. In this

connection, we must ever remember that the periphery of the causal body encloses the permanent atoms. It is the plane of testing, of the major initiations of the Threshold; it is the battleground in man, and from this plane he must secure the right to enter the Path, and procure that control over his lower bodies which will make him a master, and not a slave.

Thus one could progress the idea and fill many books with suggestions as to that which may be expected during the next few centuries but it does not serve any useful purpose to enlarge further. I might, in summing up these ideas, point out that the immediate future achievement consists in the utilisation of force and of electrical energy for the more harmonious adjustment of the life of man.

One or two more suggestions might be made anent the influence of this fourth Ray of mind, and primarily it might be pointed out that more time has been given to the consideration of this Ray than will be possible with most of the others on account of its holding a place of such importance in this fourth chain of the earth scheme, and on the fourth globe, our earthly planet. Each planetary Logos pours forth His influence in different rounds, planes, chains, globes, races, and subraces according to their numerical relationship to the scheme of which He is the vitalising Life. Temporarily, and as the cycle progresses, these forms become receptive and negative, and are thus responsive to the positive influence of the planetary Logos.

One further point I would make, and as it is of an esoteric and occult nature, it can be but hinted at. At the fourth Initiation, the force of the Logos of the fourth Ray is a vital factor in the initiation. It is through the application of the Rod of Initiation that His Life energy is applied to the initiate, or the electrical force that emanates from Him is geometrically circulated through cer-

tain centres, producing the necessitated stimulation. At the fifth Initiation similarly the force of the third Logos may be felt, and at the sixth that of the second Logos, while at the seventh the dynamic fire of the first Logos circulates through the body of the Chohan.

It might be tabulated thus:

1. The magical force of the seventh Logos is felt at the first Initiation.
2. The aggressive fire of the sixth Logos is felt at the second Initiation.
3. The illuminating light of the fifth Logos is felt at the third Initiation.
4. The harmonising life of the fourth Logos is felt at the fourth Initiation.
5. The blending power of the third Logos is felt at the fifth Initiation.
6. The unifying heat of the second Logos is felt at the sixth Initiation.
7. The dynamic electricity of the first Logos is felt at the seventh Initiation.

Let us now pass on to the brief consideration of the future influence of the third manasic ray of "Concrete Knowledge or Science." As I have elsewhere pointed out this ray concerns itself with the building of form, with the utilisation of matter, with the embodying of ideas, or of entities, whether cosmic, systemic, lunar, or subhuman. The planetary Logos of this fifth systemic Ray holds a peculiar position in the scheme of things. He is the embodiment of the fifth logoic principle of manas. His is the synthesising scheme for the five schemes of the five Kumaras Who are Brahma, when viewed as the sum total of the third logoic aspect, though He is not the synthesising factor for the seven schemes which are the sum total of logoic manifestation considered as the union of the second and third aspects. This is a point of prime importance to bear in mind. His is the influence that leads to the scientific adaptation of matter to form,

and His is the life that unifies ever the three and the five. Let us see if, by illustration, we can make this idea more simple. He is, as we know, the embodiment of the fifth principle. His influence, therefore, may ever be felt in His numerical correspondences, for He is the Lord of the fifth Ray in the system, and Ruler of the third Manasic Ray when considering only the third aspect. At individualisation, or at the coming into incarnation of the self-conscious units, the fifth principle linked the higher three and the lower four. This took place in the third rootrace and produced a form wherein dwelt Spirit on the third subplane of the fifth plane. All these analogies will bear pondering upon and the numerical relationship is not by chance. His was the power that acted via certain schemes, chains, and globes, and produced results in the cells and groups of cells in the body of our particular planetary Logos. This is given by way of elucidation, and by way of indicating the relative importance of the influence of a planetary Logos upon another planetary Logos during different stages of evolution.

This influence has waxed and waned since that time, dying down during the fourth rootrace, and waxing steadily greater during this fifth or Aryan. The planetary Logos Whose influence it is has not yet reached the zenith of His power, in this race. For a period immediately ahead His electrical energising force will pour on to our planet, and will bring about fresh discoveries anent matter and form, and fresh revelations concerning energy in matter.

During the coming subraces His cycle will begin to pass out, and the influence of His Brother, the fourth Logos of Harmony, will reach its zenith for this round. During the fifth round the power or electrical radiation of the fifth Logos will again be strongly felt, for it is His round, and just as He was largely responsible for the manasic stimulation of animal man in the third rootrace, so in

the fifth round will he be instrumental in causing that great separation which we call the "Judgment." Remember in this connection that these Logoi—when pouring Their influence through a scheme or other septenary—work through Their numerical correspondence in the chains and globes. In the fifth round, for instance, the fifth chain (a centre in the body of the Heavenly Man) will be the recipient of this fifth type of force and will transmit and circulate it to the other chains via their fifth globe. Until the race has further evolved the mystery lies securely hid, and the inability of man to find out the enumeration of the schemes, chains, and globes, or to discover whether they are counted from within outwards, or vice versa, conceals that which must be hid.

The influence of this fifth Logos will be felt very considerably now on the fifth subplane of all the planes, specially in the three worlds of human endeavour, and as we are here dealing with man we can count from what is erroneously termed "the bottom up." Therefore, the mental unit of men in this fifth subrace will receive increased stimulation, enabling man to vibrate on the fifth subplane which literally is the third subplane on the abstract level of the mental plane, on which the causal body is found. The fifth spirilla will, consequently, become active and the electrical force, or the fohatic current, will pour through it, and enable those men who are at the right stage to utilise this force in order to take the first initiation.

As this fifth influence becomes more and more felt, its effects will be seen on the astral plane in an intelligent conscious control which will be based not so much on the desire for harmony as on a desire for a scientific, intelligent manipulation of astral matter. When this is the case, the higher psychism will begin to make itself felt. On the physical plane a great deal of interesting electrical phenomena will be seen, and the opportunity of the

Manu to separate races, to segregate types, and to submerge and detach continents will be great. This is the ray of separative force, and its place, as a factor in the erection and destruction of forms, is very interesting.

It may be asked wherein this can all be interpreted in terms of fire, and thus the integrity of the thought-form of this book be preserved. Whenever the words influence, radiation, or the power of a ray, are used, we are dealing inferentially with electrical phenomena, or with energy of some kind. This energy, or electrical manifestation, this "mystery of electricity" to which H. P. B. refers,[50] is the foundation of all manifestations, and lies back of all evolution. It produces light in ever-growing brilliancy; it builds and moulds the form to the need of the indwelling Entity; it brings about coherence and group activity; it is the warmth that causes all growth, and that fosters not only the manifestations of the vegetable and animal kingdoms but induces interaction between the human units, and lies behind all human relationships. It is magnetism, radiation, attraction and repulsion, life, death, and all things; it is conscious purpose and essential will in objective manifestation, and he who has solved what lies back of electrical phenomena has solved not only the secret of his own Being, but knows his place within his greater sphere, a planetary Logos, is conscious of the Identity of that cosmic Existence we call a solar Logos, and realises somewhat the place of our system and its electrical relationship with the seven constellations.

We have now to deal with the influence of a force that is waning and passing out of dominance, that of the sixth Ray of Devotion or Idealism. It will not be possible to predicate much anent it, beyond pointing out certain general ideas which may be of value in the contemplation of Ray cycles in general.

[50] S. D., I, 107.

These Ray influences work through their focal points in all cases (macrocosmic and microcosmic) and these are the etheric centres. The centres, in the case of all Beings, are ever seven in number, and are composed of deva and human units in group activity, or of force vortices which contain in latency, and hold in ordered activity, cells with the potentiality of human manifestation. Forget not the occult truism that all forms of existence pass at one stage of their career through the human kingdom.

Cosmic, or extra-systemic rays, impinge upon or circulate via centres found on the second cosmic ether, but which, at the present stage of objectivity, become systemically visible in the fourth cosmic ether, the buddhic.

One permanent cosmic Ray is the ray of our Logos Himself, and the subrays of this ray permeate His entire system. Six other cosmic Rays, animating other systems, influence ours, finding their reflections in the subrays of our logoic Ray. To these six cosmic influences our Heavenly Men respond. They absorb the influence, being centres in the body logoic, pass it through Their schemes, circulate it through Their own centres (chains), and transmit it on to other schemes, coloring it with Their Own peculiar shade and qualifying it by Their own peculiar tone or note. The whole system of ray influence, or radiatory warmth, considered both physically and psychically, is one of an intricate circulation and interaction. The radiation or vibration passes in ordered cycles from its originating source, the One Ray, or systemic Logos, to the different centres in His body. Viewed from the physical standpoint this ray force is the energising factor in matter. Viewed from the psychical point of view it is the qualitative faculty. From scheme to scheme, from chain to chain, and from globe to globe, this force or quality passes and circulates, both adding, and at the same time abstracting, and returns to its focal point with two noticeable differences:

a. The radiatory heat is intensified.

b. The qualitative character or colour is increased.

The effect on the form side is equally noticeable, and the warmth or quality of a Ray not only affects the psyche of a man, a planetary Logos, and a solar Logos, but has a definite effect on material substance itself.

Ray influences work equally on the deva and human Hierarchies, as they function in a planetary or logoic body. Clarity of thought might eventuate if we ever bear in mind that all forms are dual, both in evolution and in essential nature. They are the product of the work of the Builders (deva forces) and of active intelligence (the human units) and the two are indivisible in the Divine Hermaphrodite, or Heavenly Man. They are stimulated in both aspects of their Being by the ray influence.

Let us now tabulate these ideas somewhat:

Entity	*Force Centres*	*Psychical Manifestation*	*Physical Manifestation*
1. Solar Logos.	Heavenly Men. They energise and are active life.	Deva Builders. They work in matter and hold the life.	A solar system.
2. Planetary Logos	Human group units	Deva Builders.	A scheme.
3. A Man	Seven etheric centres	Elemental builders	Bodies.

Each of these divisions can be studied separately and in due course of time (when it may be safe to transmit information more freely anent the devas) it will be seen that a deva Lord of a plane, for instance, works through force centres, manifests objectively through the colour which is His psychical display, and ensouls the matter of

a plane just as a Heavenly Man ensouls His scheme. The idea can be extended likewise to chains, globes, races, and rounds. Duality always will be seen,—human and deva manifestation forming the sumtotal, and always will energy and quality progress in parallel lines.

As the ray influence passes away from a race or a planet, a scheme or a solar system, it must not be supposed that it is completely abrogated; it has simply passed beyond the periphery of whatever ring-pass-not it was energising, and the force of its influence is being focussed elsewhere. The original recipient becomes a channel, or transmitting agent, and not so much an absorber or container. Words again are handicapping us, and proving their inadequacy to express an idea. What the student should recognise is that during a cycle of ray influence, the object of its immediate attention receives and absorbs it, and transmutes it according to its need, and not so much therefore is available for transmission. When the cycle is drawing to a close more and more of the ray influence or magnetism will be felt elsewhere, until practically all of it will be passed on unabsorbed.

This is what is beginning to happen in relation to this sixth Ray of Devotion. Egos who are on that particular Ray will take form elsewhere on other globes, and in other chains, and not so much on our planet. The vibrations of that Ray will quiet down as far as we are concerned, and find increased activity elsewhere. To phrase it otherwise, our planet and all thereon will become positive and non-receptive, and will temporarily repulse this particular type of force. A psychical manifestation of this can be seen in the dying down of what is called *Christian* enthusiasm. This Ray, on which the Chohan Jesus may be found, will no longer pour its force to the same extent into the form He built, and it will necessarily slowly but surely disintegrate, having served its purpose

for close on two thousand years. Later again the same force will be felt returning, and a new form will be found slowly coming into being, but along more adequate lines.

It will consequently be apparent how the knowledge of these cycles, and of the force manifestation or obscuration of a Ray will eventually lead to a working with the Law, and to an intelligent co-operation with the plan of evolution. It might here be stated that the seven Kumaras (the four exoteric and the three esoteric) co-operate with this Law, and work exoterically, or esoterically according to the Ray in power, with the exception of the first Kumara, the Logos of our scheme, Who —being the synthesizing point for all—remains ever in objective activity.

It is this Ray activity which governs the obscuration or manifestation of a system, and a scheme with all that is included in these manifestations. Hence the emphasis laid in all occult books on the study of cycles, and on the differentiation of the one hundred years of Brahma into its component parts. In this knowledge lies hid the mystery of Being itself, of electrical force, and of fohatic synthesis.

I will make no more comments on the future effects of the Ray which is passing into temporary obscuration as far as we are concerned. We shall later take up at greater length than has been possible with the other Rays, the subject of the seventh type of force now coming into power, and which is therefore a vital factor in the immediate evolution of man.

The fifth principle of manas is at this time beginning to demonstrate mainly through the seventh type of force (or the fifth when considering only the Brahma aspect of manifestation). It will be immediately apparent, therefore, that this incoming Ray is peculiarly situated at this time, and that its influence will be manifested under very favorable conditions. It is pouring its force out upon the

seventh plane, the physical, during the fifth rootrace and the fifth subrace, and consequently the opportunity is great. In all that has been said anent the Rays it will be apparent that from the present standpoint two are paramountly concerned with the evolution of man: the *fourth Ray of Harmony,* which is the dominant ray of the greater cycle which includes the fourth round and globe, and the *seventh Ray of Ceremonial Magic,* which is one of the foremost influences concerned in all objective manifestations. These two Rays, or the force of these two planetary Logoi, are largely instrumental in bringing about coherency in our chain, the fourth of the fourth scheme, and on our physical globe, the Earth. The fourth and the seventh interact, one acting temporarily as a negative force and the other as a positive.

The fifth Kumara, the Lord of the seventh Ray (for it is necessary to keep in mind His dual position as one of the points of the five-pointed Star of Brahma, and as one of the Triangles in the sevenfold logoic body) has a unique position as the "Ruler of the Building Devas" of the physical plane, the devas of the ethers, in cooperation with their Deva Lord. He guides and directs the production of the form by means of certain occult words. He works, therefore, through the etheric body of all forms and it is through His inflowing force that we may look for that increased stimulation of the matter of the etheric brain which will make the physical brain receptive to the higher revealing truth, and will put into the hands of scientists the secrets of the fourth and third ethers. The development of the matter of the brain parallels the stage of development of its atomic correspondence, and in the vitalisation of the fifth spirilla and the consequent reflex action of the seventh, we may look to see the mind of man assume proportions, and attain achievement, as yet unthought and undreamt.

We might consider the effect of this incoming force along three lines:

First. The type of force, or the logoic quality, with its function and aim.

Second. Its work in relation to:

a. The animal kingdom.
b. The human kingdom.
c. The deva kingdom.

Third. The results to be looked for during the coming centuries.

The type of force, or the nature of the Heavenly Man of the seventh Ray, is fundamentally constructive. It will be necessary here to touch somewhat upon His character and His place in the logoic scheme, calling attention to the need of refraining from personalisation and externalisation. The Heavenly Man of the scheme in which the Ray of Ceremonial Magic is embodied is one of the main transmitters of radiation from the Sun to the system and has a close connection with logoic kundalini. Herein lies a hint. The Raja-Lord of the etheric levels of the physical plane works in close alliance with Him and this will be apparent if we bear in mind that the Lord of a plane is its embodied activity. He is the energising force that expresses itself as a unified Identity in the matter of a plane, and we might therefore get some idea of the coherency of Their mutual work if we bear in mind that

The Raja-Lord of a plane is the sum total of the substance of that plane.

The planetary Logos Who is most closely connected with any particular plane is its quality and colouring.

By the united action and work of these two Entities all is accomplished,—the Lord of the Builders construct-

ing the forms which the Lord of Life utilises to develop consciousness within.

The force or vibration of any Ray might be summed up as:

a. The intelligent purpose of an Entity, a planetary Logos.
b. His life energy working in, through, and upon His body of manifestation.
c. His magnetic radiation as it affects (though in lesser degree) His Brothers in manifestation.
d. His peculiar colouring or quality, His main psychological aspect, demonstrating through His own activities within His own scheme.
e. The effect of the same as it influences His Brothers within the body corporate of the solar Logos.
f. His life force as it radiates beyond His own periphery as active energy and stimulating activity—being literally one of the aspects of Fohat. The activity aspect of a Heavenly Man is as much an aspect of Fohat as Brahma is the sumtotal of Fohat. The Heavenly Men are, by virtue of physical manifestation, Fohat and His Brothers.

When this is borne in mind it will be seen that each of the planetary Logoi, equally with a solar Logos, and with Their reflections, human beings, demonstrate through the aspects.

In their totality all these are the expression of the incarnating Logos; in the one case His fohatic energy builds the kingdoms of nature, giving them Body; in the other He gives them their psychical value, and finally through them all He demonstrates as Existence or Being.

Similar tables can be worked out for a Heavenly Man and a human being, laying the emphasis always upon the development of the middle or psychic aspect.

With these thoughts in mind it should be possible to

TABULATION III

THE ASPECTS AND EVOLUTION

Aspect	*Manifestation*	*Objectively*	*Subjectively*	*Evolutionary Aspect*
Activity	The Seven Brothers	Seven etheric centres	Seven types of force	Involution and evolution of the kingdoms of nature.
	Sumtotal	Fire by friction. The Brahma or matter aspect. The Mother.		
Love-Wisdom Dragon of Wisdom.	Seven Heavenly Men	Seven schemes	Seven Rays	Seven types of deva and human Monads.
	Sumtotal	Solar fire. Vishnu aspect. Subjectivity or the psyche. The Son in manifestation.		
Will	Seven Cosmic Entities	Seven Heavenly Men	Seven qualities	Seven Hierarchies.
	Sumtotal	Electric Fire, the One Life. Mahadeva. Spirit.		

see more clearly what the coming in of a Ray, such as the present one, or its passing out, may involve. In the particular case under discussion, we have the coming in of a Ray that is intimately connected with the plane of manifestation, the physical plane, which is (within the greater cycle) responsible for man's very existence, and the source of his future hope.

This seventh Ray (fifth) ever manifests in a period of transition from one kingdom to another, and this holds hid the mystery of the particular form of service of its planetary Logos. He governs the processes of:

Transmutation.
Incarnation.
Transference.

In these three words His life-work is summed up; in these three words is embodied the nature of this great Entity, Who presides over the processes of blending and merging and adaptation; Who, through His knowledge of cosmic Sound, guides the life forces of certain solar and lunar entities from form to form, and is the link between the soul awaiting incarnation, and its body of manifestation. This is equally true whether we are considering the incarnation of a man, of a group, of an idea, or of all entities of lesser grade to the solar Being Who manifests through a globe, or the regent of the globe under the planetary Logos. All entities of higher rank than this great evolutionary Being come into incarnation through the linking work of an extra-systemic Being. In all periods of the transference of the life from

System to system,
Scheme to scheme,
Chain to chain,

this cosmic Deity pours forth His power and influence. In all periods of lesser transition of the life from

Globe to globe,
Plane to plane,
Kingdom of nature to another kingdom

the Lord of the seventh Ray plays a similar part.

Herein lies the reason for His inflowing force at this time, for a profound movement is in order of accomplishment, and a transference is in progress which calls for His particular type of energy. A transference is being effected of certain groups of human and deva Monads out of the human kingdom into the fifth or spiritual kingdom. During His cycle of close on two thousand five hundred years, a specific number of men will pass on to the Path of Initiation, and take at least the first Initiation, thus transferring their centres of consciousness out of the purely human into the early stages of the spiritual.

During this same cycle, a transference of units from out of the animal kingdom into the human will proceed in the fifth chain and from thence on to another chain, thus producing a period of even greater activity than on our own globe. Similarly I may point out (even though it is not possible to give more than a hint) that the force of the cosmic Transferrer is being called into activity by the transference during this cycle of a special group of highly advanced units of the human and deva kingdoms (members of the occult Hierarchy) to another scheme altogether. Certain units also—from among the Lipika Lords—are taking advantage of this cosmic influence to transfer their activity to another system, giving place to others Who will work out the karma of the new age. The power of these agencies permeates the entire globe and extends throughout the chains and schemes which lie in the line of its path. It will fundamentally affect the vegetable kingdom, obscuring old types and bringing in new; it will work in the mineral kingdom and give a new impetus to the chemical processes, causing incidentally

a setting loose of radioactive units, and a consequent accretion of knowledge by the scientist. In the elemental kingdoms and the group souls found therein, it produces facility in the transference of atoms.

So far-reaching are the effects of this Ray, both on the deva and human units in their different kingdoms that entirely new environments will evolve for the utilisation of the new types and entirely new characteristics will be found emerging in the race of men.

We have somewhat considered the type of force which expresses itself by means of the seventh Ray and have seen that it is the great transmuting, and transferring agent of the Logos. We have seen that it has a powerful effect both on deva and human units; we have found that the prime function of the Logos of the seventh Ray is beyond all else, that of adaptation, or the moulding of the form and the rendering of it suitable to the needs of any particular Entity. In all the constructive work of form-building, certain factors enter in which must here be enumerated as they concern vitally this particular Heavenly Man, and the particular plane, the physical, on which we undergo experience. These are:

First. The will or the one-pointed purpose of some entity.

Second. The material through which the life proposes to manifest. This material, as we know, is found within the ring-pass-not in seven grades, and in forty-nine sub-grades.

Third. The Builders who are the vehicle for the divine purpose, and who mould matter upon a particular plan. These Builders evolve the forms out of their own nature and substance.

Fourth. A plan by which the work is carried out and which is imparted to the Builders, being latent in their consciousness. They evolve the form of the Grand Heavenly Man, of the Heavenly Men, of the human units,

and of all forms from within outwards, and produce the self-identified Existences as a mother builds and produces a conscious Son out of the matter of her own body, carrying certain racial earmarks yet independent, self-conscious, self-willed and threefold in manifestation. The fact of the identity of the deva evolution with the essence they manipulate must ever be borne in mind.

Final. Certain Words or *Mantric Sounds*,[51] which—

[51] They have in India an ancient system of psychical teaching called Yoga, in which the recitation of certain mantrams, or verses of Sanskrit, is prescribed. Especially important is said to be the way in which the mystical syllable Om, or Aum, is pronounced. Learned Brahmans tell me that the illimitable psychic potentiality of the Sanskrit charms, or mantrams is only drawn out by the adoption of a certain very accurate rule of pronunciation (swara). They say that by formulating the words correctly a vibration is set up in the akaz, or that part of the ether of space which enwraps our globe, which makes man the master over all the spirit denizens of the various kingdoms of nature. It first re-acts upon the astral double or ethereal body of the man himself, purifying its grossness, stimulating its psychic powers out of the normal state of latency, and gradually fortifying them up to the point of mastery over nature's finer forces.—*The Theosophist*, Vol. XIII, pp. 229, 613.

"The primal single sound (Aum or Om) is the highest uttered word of power and knowledge. It is verily as Brahman itself. The regulation of the breath is the chiefest tapas-discipline. Higher than the Savitri is no mantra. Higher than silence is truth.

The Creator stored the veritable essences of the Three Vedas in the three letters that make up the Sacred Word, in the three utterances that name and form the three worlds, and in the three parts of the veda-verse that invokes the sun. Each part He milked from one Veda. Whoso ponders on these, morning and evening, after having learnt the Vedas previously, he verily studies the whole of the Vedas every day. These are the gateway unto Brahman.

By repeated dwelling on their significance, and tuning his desire and modelling his thought to that significance, the seeker after Brahman shall, without fail, attain all perfection, whether he discharge any other duty or not; for the very name of the Brahmana is 'the friend of All creatures' (and the Gayatri is the prayer for the blessing of all creatures by our radiant Father in Heaven, the Sun)."—*Unknown.*

There are specific formulæ known to all initiates of a certain grade (and even to many who have not attained that grade, a number have become known and are used—sometimes in ways that result in no good to the insufficiently instructed user), some one or other of which is specially adapted to produce nearly every possible effect that can be imagined. . . .

Well may *Isis Unveiled* (p. 514) tell us that 'sounds and colors' are all spiritual numerals; nor is that all, for odors, metals and planets are equally spiritual numerals. Each planet (or spiritual plane) has relation to a metal and a color. These again are in co-relation with a corresponding odor and sound.

The sphere of aura that surrounds every human being has one very important 'fold' or 'layer,' which invariably bears the color of the

uttered by a greater Life—can ever drive the lesser lives to the fulfillment of constructive purpose. These Words are uttered by

A solar Logos. The threefold Word gives rise to a sevenfold vibration.

A Heavenly Man, Who—through utterance—sweeps into evolutionary objectivity His scheme and all that is therein.

The Monad, whose threefold word gives rise to a sevenfold vibration.

The Ego, who—through sonorous utterance—produces a human being in the three worlds.

The analogy existing between these four should be carefully noted.

Certain Words belong to the different aspects, and the Words of the first aspect set in vibration the matter that evolves through the seven cycles of solar systems. Their relation to the Words of the present solar system is analogous to the primordial substance which lies back of our present creation. The Words of the second aspect concern us closely, but the Words of Brahma are at the present stage more closely connected with our work upon the physical plane. These Words, where the three worlds are concerned, very largely fall into a group of mantrams, hidden in the consciousness of the Lords of the fifth and seventh Rays; by their intelligent utterance the third aspect (the Brahma or manasic aspect) is brought into contact with the first aspect and produces that which we call the "Conscious Son" or Sun. Upon the mental plane they are sounded by the Lord of the fifth Ray, causing a vibration not only in what we might call "the lower levels" but producing response on the first or archetypal

metal and planet to which that particular individual has most affinity; and it is on this layer that the magnetic part of odors and all sound-vibrations impinges.—*The Theosophist,* Vol. VII, p. 218.

plane and on the cosmic mental plane likewise. On the physical plane the words, uttered by the seventh Logos, produce the following results:

First. The anchoring of the permanent atoms within their group soul, or the union of matter and consciousness.

Second. The guidance of the stream of life into any particular kingdom, or the blending of form and consciousness.

Third. The transference of the conscious, sentient life from form to form, from group to group, from kingdom to kingdom within the hierarchies.

In connection with the human kingdom, the fifth Ray had to function or pour forth its influence in order to produce self-consciousness within the conscious form.

It will consequently be seen that the utterance of sound along the line of force by the trained adept can both utilize deva activity to effect certain results in connection with the form side of manifestation, and can drive the life within to definite action. Hence the extreme danger —as has been frequently pointed out—of the knowledge of these mantrams and the need to safeguard them from interference and misuse. Power over form and over force lies always ready in the hand of those who have done three things:

First. Developed the consciousness of the group in which they themselves find place.

Second. Learned the secret of the notes and tones to which that group responds.

Third. Apprehended certain set words and phrases and the due method of chanting and intonation.

They cannot bring about results outside the periphery of the group whose consciousness is theirs. For instance, an adept can work with forms and force within

the ring-pass-not of his own planetary Logos within the three worlds, within the ring-pass-not of the polar opposite of his Logos, or within the ring-pass-not of three planetary Logoi who form a systemic triangle. He cannot exhibit this power in the higher planes nor within the spheres of the synthesising and neutral schemes. After the sixth Initiation his power extends to the two planes beyond the three worlds, the buddhic and the atmic, and within the spheres of the entire Brahma aspect as we visualise it as the totality of the schemes of the five Kumaras who are Brahma. At the seventh Initiation he has power on all the seven planes and within the entire number of schemes; all the Sacred Words are then his and he can work in matter of all grades, sound all notes, and control all types of force. He stands ready then to guide the life to regions outside the solar sphere of influence. But on the physical plane he works primarily with the Words of the seventh Logos, which fall naturally into five groups:

1. Mantrams which deal with etheric matter, and control the devas of the ethers.
2. Mantrams which deal with dense physical matter and control the sub-human evolution through certain groups of devas.
3. Words specifically connected with the human Hierarchy, and which are very carefully guarded from the knowledge of man himself.
4. Words concerning the deva evolution which control, and bring different groups of devas into the line of the will of the utterer. These are in many ways the most dangerous and all knowledge of them is withheld from men below the rank of initiates of the third order.
5. Words which affect the life side of manifestation and which drive it into, or out of, form.

There is a sixth group intimately connected with electrical manifestation, which is beginning to work out in the formula of scientists, and students of radio-activity and electrical phenomena, but fortunately for themselves they remain formulas on paper and are not as yet embodied in sound.

In dealing very briefly with the question of mantrams, it is to be recognised that "The time is not yet" for their general publication. No purpose would be immediately served by the impartation of mantric forms. Inevitably the time will come when they will be known, but at this time no one would be benefited by the knowledge of them for the following reasons:

Knowledge of things occult does not suffice for their wise utilisation.

The development of the intuition by means of aspiration, endeavour, failure, and renewed effort ending in success is of far more profit to the Ego than the quick results brought about by the use of sound.

The "Words" are used for the manipulation of matter and its bending into form along the line of evolution. Until the inner faculty of clairvoyance is somewhat developed, this knowledge of mantrams remains practically useless and may be even a menace. When a man can see a need for correction and for adjustment in a brother's vehicle, and can awaken in his brother a desire to adjust that which is amiss, wise assistance can be given by the one who sees and sounds. Think this out, for it holds the key to the reason for the safeguarding of the words.

Selflessness, sight, and sincerity of purpose must all three exist before the sounds can be imparted. Selflessness and sincerity are sometimes found but the occult use of the inner vision is still rare.

We must keep closely in mind (as we take up this matter of the incoming Ray and the effects to be looked for from its influence) that we are only considering the mind

aspect in the three evolutions. I do not purpose to say much anent human development as much has been already hinted at in the preceding pages, and a hint suffices for the true student, but it may be possible to state in broad outline the coming developments and to tabulate the results to be expected. Suggestions only are possible.

Development of etheric vision universally. This will be due to two causes:

First, the scientific recognition of the existence of the etheric levels, thereby freeing people from the onus of adverse public opinion, and enabling them to reveal what they have individually long realised. Etheric vision is comparatively common even now. But comment concerning it is rare, owing to the fear of criticism.

Secondly, the increased activity of the devas of the ethers, which throws the matter of the etheric levels into more active vibration, with consequent reflex action on the eye of man.

Increased mental activity and the spread of education (of the concrete mental kind) everywhere. This will result in:

Increased competition between units and between groups.

The organization of business on lines hitherto undreamt of.

The foundation of groups and aggregations of groups whose sole purpose will be to synthesise all the lines of human endeavour, and thus bring about unification of effort, and economy of force in the scientific, business, philosophic, educational, and religious worlds.

The foundation of schools of medicine along new lines, whose purpose will be to study the etheric body, its relation to the dense physical body, and its func-

tion as the receiver, storer, and transmitter of the vital fluids of the system.

The foundation of the new Church, which will be no longer along devotional and idealistic lines but which will be an outgrowth of the old idealism, demonstrating through mental forms. It will have for its basis the scientific recognition of the unseen world and its due appreciation and apprehension by means of accurate scientific ceremonial. This ceremonial of the universal church—being founded on the mental unity of all peoples—will not be ceremonial as it is now understood, as it will be the guarded, guided, scientific utilisation of sound and color to bring about certain desired ends, such as

The aligning of the Ego.
The influencing of groups.
The making of contact with the Occult Hierarchy.
The co-operation with the devas in order to further the constructive ends of evolution.

and many other objects which will grow out of the scientific comprehension of the constitution of man, the nature of vibration or radioactivity, and the demonstrated reality of the hitherto metaphysical hypothesis and religious dogma of the unseen world of thought and of spiritual existence.

Increased facility in approaching the Path. This will be based on the fact that so many of the then existent humanity will have personal knowledge of the ruling powers and forces, will perhaps be on the Probationary Path, or will be initiates of the first degree. Thus the present scepticism will become non-existent. The dangers then will be along other lines,—those incident to the very influence of this ray itself: the dangers of crystallisation into form so that the true spiritual devotee may become rare, and the scientific aspirant will take his place.

The true occultist is a scientist and a devotee, and where these two are not merged, we have the mystic and the man in danger of black magic, being governed by the intellect and not by selflessness; there are dangers incident also upon contact with the deva evolution and the knowledge of the powers and forces made available through their agency.

The coming into incarnation of numbers of old magicians and occultists, and the rapid growth therefore of recognised psychic powers among the people. This psychism, being tinged with mentality and not being of a purely astral quality, will be even more dangerous than in Atlantean days, for back of it will be some degree of will, conscious purpose, and intellectual apprehension, and unless this is paralleled by the growth of spiritual realisation, and by the steady grip of the Ego upon the lower personality, a period of real danger may ensue. Hence the need of pointing out and of realising the menace, so that the truth of the inner life and the need of serving the race as an essential to advancement may be proclaimed far and wide.

Paralleling the incoming of this large band of seventh Ray magicians (some linked to the Brotherhood and some to the purely manasic groups) is the proposed advent of certain members of the Hierarchy (initiates below the fourth Initiation) and of certain disciples and probationers, all on this Ray and all true psychics, who hope through their endeavours to offset the vibrations, and ward off the menace incident to the advent of the other group. The arranging of this and the preparing of the way for them in the different countries, specially in Europe and North America, is occupying the attention at this time of the Master R— and the Master H—.[52]

A group of scientists will come into incarnation on the

[52] The Master R. or Rakoczi, is the Hungarian Master, living at this time in Hungary, and is the Regent of Europe and America, under the "great

physical plane during the next seventy-five years who will be the medium for the revelation of the next three truths concerning electrical phenomena. A formula of truth concerning this aspect of manifestation was prepared by initiates on the fifth Ray at the close of the last century, being part of the usual attempt of the Hierarchy to promote evolutionary development at the close of every cycle of one hundred years. Certain parts (two fifths) of that formula have worked out through the achievements of such men as Edison and those who participate in his type of endeavour, and through the work of those who have dealt with the subject of radium and radioactivity. Three more parts of the same formula have still to come, and will embody all that it is possible or safe for man to know anent the physical plane manifestation of electricity during the fifth subrace.

All that we have here considered covers the time till the coming in of the new subrace. This race will summarise and carry to a temporary conclusion the manasic effort of the fifth rootrace of mental growth, and will cause results of stupendous import. During the sixth subrace, the emphasis will not be so much on the *development* of mind, as it will be on the *utilisation* of the concrete mind, and its acquired faculty, for the development of the powers of abstract thought. Perhaps too much importance has been attached to the statement of some occult writers that the sixth subrace will be intuitive. The intuition will be awakening, and will be more prominent than now, but the outstanding characteristic will be the ability of the units of the sixth subrace to think in abstract terms, and to use the abstract mind. Their function will be to perfect (as far as may be in this round)

Brotherhood.'' He works through various organisations and movements including Masonry. He is one of the Masters who take pupils.

The Master H. or Hilarian, is a Cretan Master, is interested in the Spiritualistic Movement and is responsible for *Light on the Path.*

the group antaskarana,[53] or the link between the mental and the buddhic. This bridge will be of a usable nature during the sixth rootrace in which the intuition will show real and general signs of existing. In this rootrace, units only show signs here and there of real intuition, having built the necessary bridge in their individual selves. In the sixth rootrace small groups will be intuitive.

It is needless to say more here anent the influence of the seventh Ray upon the sons of men. More later may be available but enough has been suggested to form the basis of useful speculation.

b. Animals and human beings and the Rays. We will now take up two points and study the effect of the incoming force on the human and animal kingdoms.

These points are of profound interest to the occult student for two reasons. The topic we have now to consider is the effect of the incoming seventh Ray during the coming centuries upon the animal kingdom and the deva evolution. The profundity of the interest lies in the fact that in the one case we are dealing with the evolution immediately behind the human and from which man is not as yet wholly emancipated, and in the other we are concerning ourselves with a paralleling evolution, and one that is of vast importance in the scheme of things. Let us take up first this *seventh Ray and its effect upon the animal kingdom.*

Practically little is known to man concerning this kingdom of nature, save what science has vouchsafed anent the physical organisms, and a few occult statements which have been given out at various times; the development of the animal consciousness and its immediate future is as yet but little understood.

The most important of the occult facts concerning this

[53] *Antahkarana* is the lower manas, the path of communication between the personality and the higher manas, or human soul.—*H. P. Blavatsky.*

third kingdom as they relate to our present subject, may be enumerated as follows:

1. The animal kingdom holds the same relation to the human kingdom as the dense physical body does to the seven principles and still finds its connecting link with man through the close correspondence between their bodies of objectivity.

2. The animal kingdom is the third of the kingdoms and is (from the esoteric point of view and as regards its relation to mankind) the mother aspect, prior to the overshadowing by the Holy Spirit, the manas aspect. Think out this resemblance, and trace the analogy between the cosmic mother, the systemic mother, and the same mother aspect as seen in the animal kingdom as a basis for the evolution of man.

Each of the kingdoms of nature acts as the mother to the succeeding one in the evolutionary process. Any group, which may be under consideration, should in due course of evolution give birth to offspring, who will—in themselves—embody some ideal, and who receive their objective *forms on some plane* from the earlier group. From the third kingdom springs the fourth, and from this fourth will emerge the fifth, each receiving

a. Germ protection,
b. Form,
c. Gradual development,
d. Nourishment,

until in each case the human child, or the Christ child, is brought to the birth. This is a very occult truth, and though the facts have been recognised and taught anent the fourth and fifth kingdoms, the work and place of the animal has not received its due recognition.

3. During the third rootrace, animal individualisation took place, and the self-conscious unit, called Man, came into being. I have somewhat dealt with the question of

individualisation elsewhere and seek not here to enlarge upon it. I would only point out a correspondence that holds hid the key to the mystery of individualisation.

In this chain, individualisation took place during the third rootrace and in the fourth round, speaking in this connection of a round through a chain of globes, and not the life force of a planetary Logos circulating through the seven chains in a scheme. It is of peculiar interest at this time that we are in the fourth round in a chain as well as in the fourth round as regards the scheme of seven chains. It has led to evolutionary possibilities of great import. On the moon chain individualisation took place during the fifth race of the third round, and in the next chain to ours on the evolutionary arc individualisation will take place during the sixth race of the second round,—in each case this refers to a planetary round through a chain of globes.

4. In the fourth rootrace the "door" (as it is called) between the two kingdoms became closed, and no more of the animal kingdom passed into the human. Their cycle temporarily ended and—to express it in terms of fire or of electrical phenomena—the animal kingdom and the human became positive to each other, and repulsion instead of attraction supervened. All this was brought about by the swinging into power of a profoundly long cycle of the fifth Ray. This was necessitated by the need of man to develop along the manasic line, and resulted in a period of repulsion of the animal units, leaving their consciousness to be stimulated on astral lines.

Owing to this repulsion, we have one reason (and one of the least fundamental) for the destructive war and the long cycle of cruelty that has been waged between man and the animals. It can be evidenced in the terror of man in connection with wild animals of the jungles and the deserts, and in the terrible toll of life that such animals have exacted during the centuries. This must not

be forgotten. For thousands of years, wild animals have —specially before the coming in of firearms—destroyed the defenseless, and during those years, had statistics been taken, the numbers of human beings killed would reach a stupendous figure. Now, in this age, the balancing is taking place and in the slaughter of animals equilibrium is being reached. I do not refer to the wanton cruelties practised under the name of science, nor to certain practices which take place under religious guise in different lands. The source of these enormities must be sought for elsewhere. It is hidden in the karma of that Being, Who for a period—during the moon chain—held office as the Entity Who is the informing evolutionary Life of the animal kingdom. This is a point of view needing careful pondering. Each of the kingdoms of nature is the expression of a Life or Being; man, for instance, being the expression of one or other of the Heavenly Men; the sumtotal of humanity (the fourth Hierarchy) being found, with the deva evolution, as the centres of the solar Logos. The animal kingdom likewise is the expression of the life of a Being Who is a part of the body of the Logos or of the planetary Logos, but not a centre of conscious energy. (A correspondence is found in the human body, which has its seven centres of force or energy, but also other organs upon which objective manifestation depends in lesser degree.) Such an Entity finds expression through the animal kingdom, of which He is the informing Soul, and He has definite place in the planetary or logoic body. This is a hint which has hitherto not been exoteric and is to be commended to the consideration of students. I would add that some of the tragedies underlying existence at this time are karmically incident upon temporarily faulty relations between an entity who dominated at one period of the third or moon-chain, and the one holding analogous position in this the fourth or earth chain. This latter is the sumtotal of the

lowest human principle, if we count the dense physical or animal body of man as a principle. In their lack of agreement lies the clue to the cruelties practised on animals by man.

We have enumerated six occult statements anent the animal kingdom, the third kingdom of nature. They related to the past, and we will now add one further statement to them and then proceed to consider the present and to foretell certain eventualities that may be looked for in the future.

As we have seen, during the third rootrace, opportunity for the animal kingdom occurred and many individualised. In the fourth rootrace this cycle of opportunity ceased temporarily, and something happened which is analogous to what will occur in the fifth rootrace in connection with man, at the so-called "Judgment Day." In Atlantean days the lives which composed the third kingdom of nature were divided into two groups:

A number of these lives were "passed," and the tide of life sweeps through them, permitting of their incarnating in animal form on earth, and their gradual evolution.

The remainder were rejected, and as a group they became temporarily quiescent, and will not manifest in physical form until the next round.

In the fifth round, a corresponding division will take place in the fourth kingdom, and the lives in that kingdom will be subjected to an analogous test; some will be passed and will continue their evolution on this planet, while others will be rejected, and will go into temporary pralaya.

After the rejection in the fourth rootrace of three-fourths of the animal units, the remaining triads (or one-fourth) proceeded on their way holding the promise of opportunity for all in time, and the guarantee of their

own attainment in the next round. Just as the human Monads, who are passed in the fifth round, will enter into the fifth kingdom, or respond to its vibration before the climax of the seventh, so the animal monads (if I may employ such a term) who were passed in this round will achieve individualisation during the fifth and enter the fourth kingdom. This will be brought about by the strong manasic impulse which will characterise the whole cycle of the fifth round, and will thus be effected normally and as the result of due evolutionary growth. An electrical stimulation of the nature of the occurrence in Lemurian days will not be required.

Since the great division in the fourth rootrace, the animal kingdom has been primarily occupied with the stimulation and development of karma. This is the basis of the endeavour being made by the Brotherhood *by the aid of man* to fan the emotional instinct (or the embryo love aspect) through the segregating of the domestic animals, and the consequent play made upon the third spirilla in the animal atoms by human magnetism or radiatory energy. The sumtotal of the domestic animals—the animal units brought into closest connection with man—form the heart centre in the body of that great Entity Who is the life of the animal kingdom. From the heart flow all the influences which will eventually permeate the entire body. These units are those which will be finally separated from the group soul at the reopening of the door into the human kingdom in the next round.

Let us now consider the immediate present, and the advent of this seventh ray of ceremonial magic. The effect upon the animal kingdom of the force of this ray will be far less than upon the human, for it is not yet ready to respond to the vibration of this planetary Logos, and will not be until the sixth round when His influence will bring about great events. Nevertheless, certain effects might here be noticed.

Owing to the increased activity of the deva evolution, and specially of the devas of the ethers, the lesser builders will be stimulated to build, with greater facility, bodies of a more responsive nature, and the etheric bodies of both men and animals and also their responsiveness to force or prana will be more adequate. During the sixth subrace, disease as we know it in both kingdoms will be materially lessened owing to the pranic response of the etheric bodies. This will likewise bring about changes in the dense physical body and the bodies of both men and animals will be smaller, more refined, more finely attuned to vibration, and consequently more fitted to express essential purpose.

Owing to the recognition by man of the value of mantrams, and his gradual comprehension of the true ceremonial of evolution, coupled with the use of sound and colour, the animal kingdom will be better understood, and better trained, considered and utilised. Indications of this already can be seen; for instance, in all our current magazines at this time, stories which deal with the psychology of animals, and with their mental attitude to man, are constantly appearing, and by the means of these and through the force of the incoming Ray, man may (if he cares to do so) come to a much wider sympathy with his brothers of less degree. Thus by the turning by man of his thought force upon the animals, stimulation of their latent mentality will ensue, leading in due course of time to the crisis in the next round. More attention should be paid by occult students to the effect of the consciousness of one group upon another group, and the advancement of the lesser, by the means of the stimulating power of the greater, should be studied. The following facts should be realised:

a. The powerful vibration of the Lords of the three Rays, and of Their radiation, stimulates the four Heav-

enly Men and develops Their apprehension, enabling Them to expand Their consciousness.

b. The consciousness of the Heavenly Men stimulates all the units in Their bodies, but causes specialised response from those who are actively and intelligently working at the development of group consciousness. The vibration, for instance, of a planetary Logos has a peculiar effect upon all those who are initiates, adepts and chohans, and brings their three major spirillæ to the necessitated vibration. This work is begun when the sixth spirilla (in the minor group of seven) is active.

c. The consciousness of man is stimulated and developed when—at a certain stage—he can respond to the vibration of members of the Occult Hierarchy, and is thus nearing the portal into the fifth kingdom. This coincides with the vibratory activity of the fifth spirilla.

d. In like manner, the less evolved units of the race, who are scarcely more than animals, are brought to the necessary stage of vibration by the play upon their mental bodies of the combined vibrations of men, whose fourth spirilla is functioning adequately. In these last two cases we are dealing with the spirillæ of the mental permanent atom. In the other two we are dealing with occult mysteries, bound up in the vivification of solar and not human permanent atoms.

e. The fourth Creative Hierarchy, viewed as a unit functioning on this planet (and leaving out of consideration its manifestation in other schemes) works in a magnetic manner, and in a stimulative capacity upon the animal kingdom, the force of its vibration pouring on to *the astral bodies* of the animals, and producing response. This awakens to a more effective apprehension all the units of the animal kingdom. Hence it can be seen how close is the interplay, and the interdependence, and how closely united all these greater and lesser lives are with each other. Growth and development in one part of the

body logoic produces a corresponding advance in the whole. No man, for instance, can make definite and specialised progress without his brother benefiting,—this benefiting taking the form of:

The increase of the total consciousness of the group.
The stimulation of units in the group.
The group magnetism producing increased healing or blending effects upon allied groups.

In this thought lies, for the servant of the Master, incentive to effort; no man who strives for mastery, who struggles to attain, and who aims at expansion of consciousness but is having some effect—in ever widening spirals—upon all whom he contacts, devas, men, and animals. That he knows it not, and that he may be totally unaware of the subtle stimulating emanation which proceeds from him may be true, but nevertheless the law works.

The third effect of the coming in of this ray is one that may at first repel—it will cause a great destruction in the animal kingdom. During the next few hundred years many of the old animal forms will die out and become extinct. To supply the wants of man, through disease, and through causes latent in the animal kingdom itself, much destruction will be brought about. It must ever be borne in mind that a building force is likewise a destroying one, and new forms for the animal evolution are, at this time, one of the recognized needs. The immense slaughter in America is part of the working out of the plan. The inner life or fire which animates the animal groups, and which is the life expression of an Entity, will, under this seventh influence, blaze up and burn out the old, and permit the escape of the life, to newer and better forms.

Our subject for immediate consideration concerns the

deva evolution, and the effect of the incoming ray upon them.

The first point to be noted is that this influence at this time affects primarily the devas of the physical plane, the devas of the ethers, or of the shadows, as they are sometimes called, and not, to the same extent, the devas of the astral or mental planes. Every Ray affects in more or less degree the plane or subplane which is its numerical correspondence; the student should bear this in mind, and should therefore recollect that for all purposes of investigation at this time the seventh Ray of Ceremonial Magic will have a powerful influence:

On the seventh or physical plane, regarding it as a unit.

On the seventh subplane or the lowest subplane on the physical, the astral and the mental planes.

On the seventh or lowest human principle: prana in the etheric body.

On all Monads in incarnation who are seventh Ray Monads.

On a peculiar group of devas who are the agents, or "mediates" between magicians (either white or black) and the elemental forces. This group is occultly known as "The Mediatory Seventh," and is divided into two divisions:

a. Those working with evolutionary forces.

b. Those working with involutionary forces.

One group is the agent of constructive purpose, and the other of destructive. More need not be submitted anent this group as they are not easily contacted, fortunately for man, and can as yet only be reached by a particular group ritual *accurately* performed,—a thing as yet practically unknown. The Masons eventually will be one of the chief agents of contact, and as men are as yet not ready for such power as this will put into their hands,

true masonry will develop but slowly. Nevertheless, under the magnetic force of this seventh Ray, the growth of masonry is inevitably sure.

This Ray of Ceremonial Magic will consequently have a very profound effect upon the physical plane, for not only is this plane coming under its cyclic force but at all times its planetary Logos has a special effect upon it; the Raja-Lord of this plane is what is occultly termed the "Reflection in the Water of Chaos" of the planetary Logos. Hence in the matter of this plane (which is the body of the Raja-Lord) certain very definite events are occurring which—though invisible to the ordinary man —are apparent to the eye of the spiritual man or adept.

The matter of the plane becomes receptive to positive force for the feminine or deva aspect, being negative, becomes responsive to the positive energy of the Heavenly Man. This energy, finding the line of least resistance, pours into the substance of the plane, or the substantial body of the Deva Lords. Owing to the receptive condition of this body it follows certain lines and produces definitely *constructive* results.

Constructive results transpire in the negative etheric matter of the plane and on the four higher subplanes. On the lower three a contrary effect is produced, and the energy of the Heavenly Man will lead to the destruction of form, preparatory to the building work. The building ever originates on, and proceeds from, etheric levels. Cataclysms of a world wide nature will occur during the next one thousand years; continents will be shaken; lands will be raised and submerged, culminating in the profound material disaster which will overtake the world towards the close of the fourth branch race of the sixth subrace. This will usher in the infant sixth root-race.

The devas of the ethers, with which we are most con-

cerned, will be affected in several ways, and the results upon the other evolutions will be far-reaching. We must remember always that the devas are the qualities and attributes of matter, the active builders, who work consciously or unconsciously upon the plane. Here I would point out that all the devas of the higher levels of the mental plane, for instance, and of the systemic planes from there on to the centre (the divine plane, the plane of the Logos, sometimes called Adi) co-operate consciously, and are of high rank in the system, and of position equal to all the ranks and grades of the Hierarchy from a first degree initiate up to, but not including, the Lord of the World Himself. Below these higher levels, where the concrete is touched, we have lesser grades of devas who work unconsciously, with the following exceptions, who are conscious forces and entities and of high position:

a. The Raja-lord of a plane.
b. Seven devas who work under Him, and are the entities who inform the matter of the seven subplanes.
c. Fourteen representatives of the Rays, Who cycle into and out of power, according to the Ray, waxing or waning.
d. Four devas who are the *plane* representatives of the four Maharajahs (the Lords of Karma) and are the focal points for karmic influence in connection with man. The four Maharajahs are the dispensers of karma to the Heavenly Men, and thus to the cells, centres, and organs of His body necessarily; but the whole system works through graded representatives; the same laws govern these agents of plane karma as govern the systemic and cosmic, and during plane manifestation they are, for instance, the only unit *in form*

permitted to pass beyond the plane ring-pass-not. All other units in manifestation on a plane have to discard the vehicle through which they function before they can pass on to subtler levels.

c. Types of Karma. We might here enumerate the different types of KARMA, even though we have not the time to enlarge upon the subject. A book by itself of vast proportions could not contain all that might be said. We should bear in mind that KARMA is imposed upon the ensouling entity through the medium of matter or of substance itself (which is coloured by it) and that this matter or substance is *intelligent material composed of deva essence.*

Cosmic Karma—Imposed upon the solar Logos from outside of the system.

Systemic Karma—The working out by the Logos of effects set in motion in previous Kalpas, and which influence His present type of Body.

Planetary Karma—The individual karma of a Heavenly Man, which is just as different from that of another Heavenly Man, as is the karma of the different members of the human family.

The Karma of a chain, which is bound up in the life experience of that entity who ensouls a chain, and is a centre in the body of a Heavenly Man, in the same sense as a Heavenly Man within His scheme is a centre in the body of the solar Logos.

Globe Karma—The individual destiny of the entity who is a centre in the body of the ensouling Life of a chain.

These five existences above enumerated, who are worked upon by karma, are all cosmic and solar Lords of Light, Who achieved intelligence, and passed through the human kingdom many kalpas ago.

Plane Karma—This is inextricably mixed up with the

karma of the planetary Logos and of the Raja-Lord, and is dependent upon the interplay between these two opposite poles,—the masculine and feminine aspect of the Divine Hermaphrodite.

The Karma of a subplane, or the destiny of certain lesser entities who manifest through these planes.

In these two types of karma, we have what one might term the "Karma of the Hierarchies" as it has been brought about since the manifesting of the solar system. It is the result of the past of this system, and not so much the working out of effects originating in previous solar systems.

The Karma of the kingdoms of nature as we know them on our planet:

a. The mineral kingdom.
b. The vegetable kingdom.
c. The animal kingdom.

This is necessarily the karma of the different lunar Lords who ensoul these kingdoms, and who are working out their purposes through them. We must note that we have touched therefore upon cosmic, solar, and lunar karma. In the latter is hid the great mystery of the Moon, and her place in the planetary scheme.

The Karma of the Human Hierarchy[54, 55, 56] in its seven groups, and of the individual Monads. This in itself is a vast and intricate subject and—during the particular cycle of the Earth globe—can be divided into:

[54] Karma and Reincarnation, the fourth and fifth doctrines of the Wisdom-religion. These two are, in reality, the A, B, C, of the Wisdom-religion. Karma is the sum total of our acts, both in the present life and in the preceding births. It is of three kinds:—

1. *Sanchita* karma
2. *Prarabdha* karma
3. *Agami* karma

"*Sanchita karma* includes human merits and demerits accumulated in the preceding and in all other previous births. That portion of the *Sanchita karma* destined to influence human life in one or the present incarnation is called *Prarabdha*. The third kind of karma is the result of the merits and demerits of the present acts. *Agami* extends over all your words,

a. World karma. (The seven root-races.)
b. Racial karma, or the destiny and purpose of each root-race.
c. Subrace karma, for each subrace has its own destiny to work out.
d. National karma.
e. Family karma.
f. Individual karma.

All these different types of karma are intermingled and bound up in a manner inconceivable and inextricable

thoughts, and acts. What you think, what you speak, what you do, as well as whatever results your thoughts, words, and acts produce on yourself, and on those affected by them, fall under the category of the present karma, which will be sure to sway the balance of your life for good or for evil in your future development."—*The Theosophist*, Vol. X, p. 235.

[55] "Karma (action) is of three kinds:—

1. Agami:—The bodily actions good and bad—done after the acquisition of the discriminative knowledge. (Vide *Sri Sankaracharya's Tatwa Bodh*, question 34).

2. Sanchita:—The actions formerly done, serving as seeds to grow the countless births; the store of former actions preserved. *Ibid*, question 35).

And 3. Prarabdha:—The actions of this body (i.e. birth) which give pleasure or pain in this life alone. (*Ibid.*, question 36.)."—*The Theosophist*, Vol. VIII, p. 170.

[56] Karma. "It must be remembered that in every action of man the influence of his prior karma constitutes an important element. For the accomplishment of every action, says, Sri Krishna, we need five essentials:—

1. The actor.
2. The determined will.
3. Implements for committing the act, such as hands, tongue, etc.
4. The exercise of these implements.
5. The influence of antecedent conduct.

The work which a man does with his body, speech or mind, whether it be just or unjust, has these five essentials or factors engaged in the performance. (*Gita*, XVIII, 13, 14, 15.)

These five essentials of karma are divided into 2 groups in the Mahabharata:—1, man's present action (including the first four essentials) and, 2, the result of his past action (which forms the fifth essential).

Same Vol., page 117.

"At the same time it must be remarked that the result of human existence is not the work of a day or even a cycle. It is the aggregate sum of actions committed during innumerable previous existences. Each action may in itself be as slight as can be conceived, like the minutest filaments of cotton,—such that hundreds of them may be blown away by a single breath; and yet, as similar filaments when closely packed and twisted together form a rope, so heavy and strong that it can be used to pull elephants and even huge ships with, so the articles of man's karma, however trivial each of them may be in itself, would yet by the natural process of accretion, combine themselves closely and form a formidable Pasa (rope) to pull the man with, i.e. to influence his conduct for good or evil."—*The Theosophist*, Vol. VII, p. 60.

to man; even the adepts cannot untangle the mystery beyond that of the groups affiliated with them, while the Chohans of the higher degrees work with the karma of the larger groups (which are the aggregates of the lesser groups).

All the lesser grades of devas, "The Army of the Voice," on each plane, the lesser builders and elementals in their myriads, work unconsciously, being guided and directed by words and sound. In this way vibrations are set up in the essence of the planes by the conscious Builders.

There is not much to be added at this point anent the deva evolution; much that might be imparted is perforce withheld owing to the danger arising from superficial knowledge, unaccompanied by wisdom and the inner vision. There are three more points to add to the four already given, concerning primarily the relationship of the devas to man in the future, and their closer approximation to him through the incoming type of force. This approximation, though inevitable, will not have for the human hierarchy results entirely beneficent, and before the true method of contact is comprehended, and the consequent association wisely utilised, much suffering will eventuate and much bitter experience will be undergone. When it is remembered that the devas are, in their totality, the mother aspect, the great builders of form, and the nourishers of that which is as yet unable to guard itself, any return of man to a closer dependence upon the devas is as if a full grown man returned to the care of his mother, offering up his self-reliance in exchange for material benefit. The devas are the mother of the form, but the self-conscious unit, MAN, should realize his independence of the form, and should follow the path of Self-expression. This should be pondered on, for in days to come (when units here and there contact the devas, and inevitably pay the penalty) it may be helpful

if the reason is understood, and man realises his necessary separation from these Essences *in the three worlds.* Approach between the two lines of evolution becomes possible on the plane of buddhi, but then it is an approach of two essences, and not an approach of the concrete to the essence. Man, while functioning in material, substantial forms in the three worlds, may not trespass across the separating line between the two evolutions. Only on the planes of solar fire or on the cosmic etheric levels may contact be permitted; on the planes of the cosmic dense physical plane (our mental, astral and physical planes) disaster only results from contact. I have dwelt on this point, for the danger is real, and near at hand.

The deva evolution will, through this seventh Ray force have much to do with the transmission of prana to units of the three higher kingdoms of nature, and this easier transmission (from the etheric levels of the physical plane) will parallel a corresponding easier transmission of spiritual or psychical force from the fourth cosmic ether, the buddhic plane. The results of this pranic transmission will be more healthy physical bodies among the sons of men. This need not be looked for at this time, and will only begin to be noticeable about three hundred years hence, when the incoming seventh Ray Egos will be numerically strong enough to be recognised as the prevailing type for a certain period. Their physical bodies, owing to their being built for seventh Ray force will respond more readily than the others, though first Ray egos and fifth Ray Egos will benefit enormously from this influence. The etheric devas will build during a peculiarly favourable period, and the physical bodies then constructed will be distinguished by:

a. Resilience,
b. Enormous physical magnetism,

c. Ability to reject false magnetism,
d. Capacity to absorb solar rays,
e. Great strength and resistance,
f. A delicacy and refinement in appearance as yet unknown.

The etheric levels of the plane will be full of an increased activity, and slowly but surely, as the decades slip away, man will become conscious of these levels, and aware of their inhabitants. The immediate effect of this greater etheric energy will be that a numerically larger number of people will possess etheric vision, and will be able normally and naturally to live consciously on etheric levels. The majority of men only function consciously on the three lower levels of the physical—the gaseous, the liquid, and the dense—and the etheric levels are as sealed to them as are the astral. In the coming centuries, man's normal habitat will be the entire physical plane up to, though not including, the second subplane. The fourth and third etheric levels will be as familiar to him as the usual physical landscape to which he is now accustomed.

The centre of attention of medical and scientific students will be focussed on the etheric body, and the dependence of the physical body upon the etheric body will be recognised. This will change the attitude of the medical profession, and magnetic healing and vibratory stimulation will supersede the present methods of surgery and drug assimilation. Man's vision being then normally etheric, will have the effect of forcing him to recognise that which is now called the "unseen world," or the superphysical. Men in their etheric bodies will be noted, and communicated with, and the devas and elementals of the ethers will be studied and recognised. When this is so, then the true use of ceremonial ritual as a protection and safeguard to man will assume its right place.

The work of the devas in connection with the animal and the vegetable kingdoms will be likewise recognised, and much that is now possible through ignorance will become impossible and obsolete. The time will come, when the attitude of man to the animal kingdom will be revolutionised, and the slaughter, ill-treatment, and that form of cruelty called "sport," will be done away with.

A mysterious change in the attitude of men and women to the sex question, marriage and the work of procreation will result from the development of etheric vision, and the consequent recognition of the devas. This change will be based on the realisation of the true nature of matter, or of the mother aspect, and of the effect of the Sun upon substance. The unity of life will be a known and scientific fact, and *life in matter* will no longer be a theory but a fundamental of science. This cannot be enlarged upon here.

3. *Manas in the Final Rounds.*

a. The transmutative process. Transmutation is a subject that from the earliest ages has occupied the attention of students, scientists and alchemists. The power to change, through the application of heat, is of course universally recognised, but the key to the mystery, or the secret of the systemic formula is advisedly guarded from all searchers, and is only gradually revealed after the second Initiation. The subject is so tremendous that it is only possible to indicate in broad general outlines how it may be approached. The mind of the public turns naturally to the transmutation of metals into gold with the aim in view of the alleviation of poverty. The mind of the scientist seeks the universal solvent which will reduce matter to its primordial substance, release energy, and thus reveal the processes of evolution, and enable the seeker to build for himself (from the primordial base) the desired forms. The mind of the alchemist

searches for the Philosopher's Stone, that effective transmuting agent which will bring about revelation, and the power to impose the will of the chemist upon the elemental forces, which work in, by, and through matter. The religious man, especially the Christian, recognises the psychic quality of this transmutative power, and frequently speaks in the sacred books, of the soul being tried or tested seven times in the fire. All these students and investigators are recognising one great truth from their own constricted angle, and the whole lies not with one or another, but in the aggregate.

In defining transmutation as it is occultly understood, we might express it thus: *Transmutation is the passage across from one state of being to another through the agency of fire.* The due comprehension of this is based on certain postulates, mainly four in number. These postulates must be expressed in terms of the Old Commentary, which is so worded that it reveals to those who have eyes to see, but remains enigmatic to those who are not ready, or who would misuse the knowledge gained for selfish ends. The phrases are as follows:

I. He who transfers the Father's life to the lower three seeketh the agency of fire, hid in the heart of Mother. He worketh with the Agnichaitans, that hide, that burn, and thus produce the needed moisture.

II. He who transfers the life from out the lower three into the ready fourth seeketh the agency of fire hid in the heart of Brahma. He worketh with the forces of the Agnishvattas, that emanate, that blend, and thus produce the needed warmth.

III. He who transfers the life into the gathering fifth seeketh the agency of fire hid in the heart of Vishnu. He worketh with the forces of the Agnisuryans, that blaze, that liberate the essence, and thus produce the needed radiance.

IV. First moisture, slow and all enveloping; then heat with ever-growing warmth and fierce intensity; then force that presses, drives and concentrates. Thus is radiance

produced; thus the exudation; thus mutation; thus change of form. Finally liberation, escape of the volatile essence, and the gathering of the residue back to primordial stuff.

He who ponders these formulas and who meditates upon the method and suggested process will receive a general idea of the evolutionary process of transmutation which will be of more value to him than the formulas whereby the devas transmute the various minerals.

Transmutation concerns the life of the atom, and is hidden in a knowledge of the laws governing radioactivity. It is interesting to note how in the scientific expression 'radioactivity,' we have the eastern conception of Vishnu-Brahma, or the Rays of Light vibrating through matter. Hence the usually accepted interpretation of the term 'atom' must be extended from that of the atom of chemistry to include:

a. All atoms or spheres upon the physical plane.
b. All atoms or spheres upon the astral and mental planes.
c. The human being in physical incarnation.
d. The causal body of man on its own plane.
e. All planes as entified spheres.
f. All planets, chains and globes within the solar system.
g. All monads on their own plane, whether human monads or Heavenly Men.
h. The solar Ring-Pass-Not, the aggregate of all lesser atoms.

In all these atoms, stupendous or minute, microcosmic or macrocosmic, the central life corresponds to the positive charge of electrical force predicated by science, whether it is the life of a cosmic Entity such as a solar Logos, or the tiny elemental life within a physical atom. The lesser atoms which revolve round their positive centre, and which are at present termed electrons by science, are the negative aspect, and this is true not only of the atom on the physical plane, but of the human atoms, held to their central attractive point, a Heavenly Man, or the

atomic forms which in their aggregate form the recognised solar system. All forms are built up in an analogous manner and the only difference consists—as the text-books teach—in the arrangement and the number of the electrons.[57] The electron itself will eventually be found to be an elemental, tiny life.

The second point I seek to make now is: *Radiation is transmutation in process of accomplishment.* Transmutation being the liberation of the essence in order that it may seek a new centre, the process may be recognised as radioactivity technically understood and applied to all atomic bodies without exception.

That science has but recently become aware of radium (an example of the process of transmutation) is but the fault of science. As this is more comprehended it will be found that all radiations, such as magnetism or psychic exhalation, are but the transmuting process proceeding on a large scale. The point to be grasped here is that the transmuting process, when effective, is superficially the result of outside factors. Basically it is the result of the inner positive nucleus of force or life reaching such a terrific rate of vibration, that it eventually scatters the electrons or negative points which compose its sphere of influence, and scatters them to such a distance that the Law of Repulsion dominates. They are then no more attracted to their original centre but seek another. The atomic sphere, if I might so express it, dissipates, the electrons come under the Law of Repulsion, and the central essence escapes and seeks a new sphere, occultly understood.

We must remember always that all within the solar system is dual, and is in itself both negative and positive: positive as regards its own form, but negative as regards its greater sphere. Every atom therefore is

[57] Atom and Electron: See *Consciousness of the Atom,* page 17-22.

both positive and negative,—it is an electron as well as an atom.

Therefore, the process of transmutation is dual and necessitates a preliminary stage of application of external factors, a fanning and care and development of the inner positive nucleus, a period of incubation or of the systematic feeding of the inner flame, and an increase of voltage. There is next a secondary stage wherein the external factors do not count so much, and wherein the inner centre of energy in the atom may be left to do its own work. These factors may be applied equally to all atoms; to the mineral atoms which have occupied the attention of alchemists so much, to the atom, called man who pursues the same general procedure being governed by the same laws; and to all greater atoms, such as a Heavenly Man or a solar Logos.

The process might be tabulated as follows:

1. The life takes primitive form.
2. The form is subjected to outer heat.
3. Heat, playing on the form, produces exudation and the factor of moisture supervenes.
4. Moisture and heat perform their function in unison.
5. Elemental lives tend all lesser lives.
6. The devas co-operate under rule, order and sound.
7. The internal heat of the atom increases.
8. The heat of the atom mounts rapidly and surpasses the external heat of its environing.
9. The atom radiates.
10. The spheroidal wall of the atom is eventually broken down.
11. The electrons or negative units seek a new centre.
12. The central life escapes to merge with its polar opposite becoming itself negative and seeking the positive.
13. This is occultly obscuration, the going-out of the light temporarily, until it again merges and blazes forth.

More detailed elucidation will not be possible here nor advisable:

It will be apparent, therefore, that it should be possi-

ble, from the standpoint of each kingdom of nature, to aid the transmuting process of all lesser atoms. This is so, even though it is not recognised; it is only when the human kingdom is reached that it is possible for an entity consciously and intelligently to do two things:

First: aid in the transmutation of his own positive atomic centre from the human into the spiritual.

Second: assist at the transmutation

a. From the lower mineral forms into the higher forms.
b. From the mineral forms into the vegetable.
c. From vegetable forms into the animal forms.
d. From animal forms into the human or consciously and definitely to bring about individualisation.

That it is not done as yet is due to the danger of imparting the necessary knowledge. The adepts understand the transmuting process in the three worlds, and in the four kingdoms of nature, which make them a temporary esoteric three and exoteric four.

Man will eventually work with the three kingdoms but only when brotherhood is a practice and not a concept.

Three points must now be considered in this connection:

Conscious manipulation of the fires.
Devas and transmutation.
Sound and colour in transmutation.

It is necessary here to point out, as I have done in other matters under consideration, that only certain facts can be imparted, whilst the detailed work concerning *process* may not be dealt with owing to the inability of the race as yet to act altruistically. Much misapprehension crept in, owing to this very thing, in the early days of hierarchical effort to give out some of the Wisdom fundamentals in book form, and this is bravely dealt

with by H. P. B.[58, 59] The danger still persists, and greatly handicaps the efforts of Those, Who—working on the inner side—feel that the thoughts of men should be lifted from the study of the ways of physical existence to broader concepts, wider vision, and synthetic comprehension. Indication only is possible; it is not permissible here to give out the transmutative formulas, or the mantrams that manipulate the matter of space. Only the way can be pointed to those who are ready, or who are re-

[58] The difficulty of giving one the Wisdom Religion is dealt with by H. P. B. in the *Secret Doctrine* as follows:—

1. Opinion must be reserved because:—
   a. Complete explanation for initiates only.
   b. Only a fragmentary portion of the esoteric meaning given.
   c. Only adepts can speak with authority.—S. D., I, 188, 190. II, 55, 90.
   d. The teachings are offered as a hypothesis.—II, 469.
2. We must lose sight entirely of:—
   a. Personalities.
   b. Dogmatic beliefs.
   c. Special religions.—S. D., I, 3, 4.
3. We must be free from prejudice.—S. D., III, 1.
   We must also:
   a. Be free from conceit.
   b. Free from selfishness.
   c. Ready to accept demonstrated truth.
4. We must find the highest meaning possible. S. D., III, 487.
5. We must be also non-sectarian.—S. D., III, 110.
6. We must remember the handicap of language.—S. D., I, 197, 290, 293.
7. We must aim to become a disciple.—S. D., 188. II, 246. III, 129.
8. We must eventually develop powers.—S. D., I, 518. II, 85.
9. We must lead the life of Brotherhood. S. D., I, 190.
10. We must remember that H. P. B. makes no claim to infallibility.—S. D., II, 25 note, 273. I, 293.

H. P. B. says:—

"I speak with 'absolute certainty' only so far as my own personal belief is concerned. Those who have not the same warrant for their belief as I have would be very credulous and foolish to accept it on blind faith. . . . What I do believe in is:—

1. The unbroken oral tradition revealed by living divine men during the infancy of mankind to the elect among men.
2. That it has reached us unaltered.
3. That the Masters are thoroughly versed in the science based on such uninterrupted teaching."—*Lucifer*, Vol. V, p. 157.

"The Secret Doctrine is no 'authority' *per se;* but being full of quotations and texts from the Sacred Scriptures and philosophies of almost every great religion and school, those who belong to any of these are sure to find support for their arguments on some page or another. There are, however, Theosophists, and of the best and most devoted, who do suffer from such weakness for authority."—*Lucifer*, Vol. III, p. 157.

[59] See Preface and Introduction, *Secret Doctrine*, Vol. I.

covering old knowledge (gained through approach to the Path, or latent through experience undergone in Atlantean days) and the landmarks indicated hold sufficient guidance to enable them to penetrate deeper into the arcana of knowledge. The danger consists in the very fact that the whole matter of transmutation concerns the material form, and deva substance. Man, being not yet master even of the substance of his own sheaths, nor in vibratory control of his third aspect, incurs risk when he concentrates his attention on the Not-Self. It can only be safely done when the magician knows five things:

1. The nature of the atom.
2. The keynote of the planes.
3. The method of working from the egoic level through conscious control, knowledge of the protective sounds and formulas, and pure altruistic endeavour.
4. The interaction of the three fires, the lunar words, the solar words, and later a cosmic word.
5. The secret of electrical vibration, which is only realised in an elementary way when a man knows the keynote of his own planetary Logos.

All this knowledge as it concerns the three worlds is in the hands of the Masters of the Wisdom, and enables Them to work along the lines of energy or force, and not with what is usually understood when the word 'substance' is used. They work with electrical energy, concerning Themselves with positive electricity, or with the energy of the positive nucleus of force within the atom, whether it is the atom of chemistry, for instance, or the human atom. They *deal with the soul of things.* The black magician works with the negative aspect, with the electrons, if I might so term it, with the sheath, and not with the soul. This distinction must be clearly borne in mind. It holds the clue to the non-interference of the

whole Brotherhood in material matters and affairs, and Their concentration upon the *force* aspect, upon the centres of energy. *They reach the whole through the agency of the few centres in a form.* With this preamble we will now take up the consideration of the

Conscious Manipulation of the Fires

It will now be apparent that the whole process of transmutation, as we can deal with it at present, concerns itself with the two fires which reached a high stage of perfection in a past solar system:

a. The fire of an atom in its twofold aspect—internal and radiatory.

b. The fires of mind.

It is with these that transmutation concerns itself from the human standpoint, and the third fire of Spirit is not at this stage to be considered.

This *conscious* manipulation of the fires is the prerogative of man when he has reached a certain point in his evolution; the unconscious realisation of this has led naturally to the attempts of the alchemist to transmute in the mineral kingdom. A few of the older students right through the ages have comprehended the vastness of the endeavour of which the transmutation of the baser metals into gold was but preliminary and a symbol, a pictorial, allegorical, concrete step. The whole subject of transmutation is covered by the work of the Hierarchy in all its three departments on this planet, and we might get some idea of the matters involved if we studied this vast hierarchical standpoint, getting thereby a concept of the work done in aiding the evolutionary process. It is the work of transferring the life from one stage of atomic existence to another, and it involves three distinct steps, which can be seen and traced by means of the higher clairvoyance, and from the higher planes. These steps or stages are:

The fiery stage—the blending, fusing, burning period, through which all atoms pass during the disintegration of form.

The solvent stage, in which the form is dissipated and substance is held in solution, the atom being resolved into its essential duality.

The volatile stage, which concerns primarily the essential quality of the atom, and the escape of this essence, later to take a new form.

Radioactivity, pralayic solution, and essential volatility might express the thought. In every transmuting process without exception these three steps are followed. Occultly expressed in the old Commentary they are thus stated:

"The fiery lives burn within the bosom of Mother.

"The fiery centre extends to the periphery of the circle and dissipation supervenes and pralayic peace.

"The Son returns to the bosom of Father, and Mother rests quiescent."

The Masters, in concert with the great Devas, concern Themselves with this transmutative process, and each department might be considered as dealing with one of the three stages:

The Mahachohan's department in its five divisions deals with the burning of the fiery lives.

The Manu's department concerns itself with the form or the ring-pass-not which encloses the burning lives.

The Bodhisattva's department deals with the return of the Son to the bosom of the Father.

Within the department of the Mahachohan, a secondary division along these lines might be outlined:

The seventh and fifth Rays are occupied with the return of the Son to the Father and are largely centred in pouring forth energising power when it becomes necessary to transfer the life of the Son from an old form into a new, from one kingdom of nature to another on the Path of Return.

The third and sixth Rays deal with the burning of the fiery lives.

The fourth blends the two fires within the atomic form.

It will be seen from a close study of these subdivisions, how close is the co-operation between the different groups, and how inter-related are their activities. The work of the Hierarchy can be interpreted always in terms of alchemy, and Their activities deal with a threefold transmutation. This work is carried on by Them *consciously,* and supervenes upon Their own emancipation.

A Master transmutes in the three worlds and principally concerns Himself with the process upon the eighteen subplanes, the great field of human evolution, and with the passage of the life throughout the dense physical body of the Logos. *The Chohans* of the sixth Initiation work in the fourth and fifth ethers of the logoic etheric body (the buddhic and atmic planes), and deal with the passage of the life of Spirit from form to form in those worlds, having in view the transmutation of units in the spiritual kingdom into the monadic. Those on still higher levels—*the Buddhas and their Confrères of the first and third Rays*—deal with the passage of the life into the sub-atomic, and atomic planes of the cosmic physical. What has been said applies to all hierarchical efforts in all schemes and on all globes, for the unity of effort is universal. In every case, conscious self-induced control, or authority, precedes ability to transmute. *Initiates* learn to transmute and superintend the passage of the life out of the animal kingdom into the human after the third Initiation, and during the earlier stages of initiation, formulas that control the lesser devas, and which produce results in the merging of the second and third kingdoms are communicated; they work under safeguards and supervision.

Advanced intellectual man should be able to co-operate in the synthesis of the work, and deal with the trans-

mutation of the metals, as the ratio of their intellectual development to that of the mineral elements, and builders whom they would control, is the same as in the above mentioned cases and grades of consciousness, but owing to the disastrous developments in Atlantean days, and the consequent stultification of spiritual evolution for a time until karma has been adjusted, the art has been lost; or rather, the knowledge has been safeguarded until a period is reached in the racial progress wherein the physical body is pure enough to withstand the forces contacted, and to emerge from the process of chemical transmutation enriched, not only in knowledge and experience, but strengthened in its own inner fibre.

As time proceeds, man will gradually do four things:

1. Recover past knowledge and powers developed in Atlantean days.
2. Produce bodies resistant to the fire elementals of the lower kind which work in the mineral kingdom.
3. Comprehend the inner meaning of radioactivity, or the setting loose of the power inherent in all elements and all atoms of chemistry, and in all true minerals.
4. Reduce the formulas of the coming chemists and scientists to SOUND, and not simply formulate through experiment on paper. In this last statement lies (for those who can perceive) the most illuminating hint that it has been possible as yet to impart on this matter.

It may seem that I have not communicated much information anent this conscious manipulation of the fires. That lies in the inability of the student to read the esoteric background of the above communicated statements. Conscious transmutation is possible only when a man has transmuted the elements in his own vehicles; then only can he be trusted with the secrets of divine alchemy.

When through the latent internal fires of the matter of his own sheaths he has transmuted the chemical and mineral atoms of those sheaths, then can he safely—through affinity of substance—aid the work of mineral transmutation of the first order. Only when (through the radiatory fires of the sheaths) he has transmuted the correspondence to the vegetable kingdom within his own organism can he alchemically do work of the second order. Only when the fires of mind in himself dominate, can he work with the transmutative processes of the third order, or with the transference of life into the animal forms. Only when the Self within, or the Ego in the causal body, is in control of his threefold personality can he occultly be permitted to be an alchemist of the fourth order, and work in connection with the transmutation of the animal monad into the human kingdom, with all the vast knowledge that is included in that idea. Much lies ahead to be accomplished, but in the appreciation of the magnitude of the task need be no place for discouragement, for in the wise outlining of the future, in the cautious promulgation of knowledge concerning the necessitated stages, will come strenuous effort and aim on the part of many aspirants, and the evolutionary bringing in of those who can achieve.

The problem of speaking clearly on this subject of transmutation is a very real one, owing to the vastness of the subject and the fact that in the transmutation process the magician or alchemist *works with deva essence through the control of the lesser Builders in co-operation with the greater Devas.* In order, therefore, to bring about clarity of thought and definiteness of conjecture in this respect, I desire primarily to lay down certain postulates which must be carefully borne in mind when considering this question of transmutation. They are five in number and concern specifically the field wherein the transmuting process is carried on. The student must

recollect at this juncture the distinction that is made between the work of the black and the white magician. It might be helpful here before proceeding further to look at these distinctions as far as they concern the matter in hand:

First. The white Brother deals with positive electrical energy. The dark Brother deals with the negative electrical energy.

Second. The white Brother occupies himself with the soul of things. The black Magician centres his attention upon the form.

Third. The white Magician develops the inherent energy of the sphere concerned (whether human, animal, vegetable or mineral) and produces results through the self-induced activities of the central life, subhuman, human or super-human. The black Magician attains results through the agency of force external to the sphere involved, and produces transmutation through the agency of resolvents (if so I might term it) or through the method of the reduction of the form, rather than through radiation, as does the white Magician.

These differences of method need to be carefully considered and their reaction visualised in connection with different elements, atoms, and forms. To return to our statement of our five postulates anent the transmutation of substance, the resolution of the life, or the transference of energy into different forms.

THE FIVE POSTULATES

Postulate I. All matter is living matter, or is the vital substance of deva entities. For instance, a plane, and forms built of that particular plane substance, is the material form or sheath of a great deva, who is the essence back of manifestation and the soul of the plane.

Postulate II. All forms, vibrating to any keynote, are fabricated by the building devas out of the matter of their own bodies. Hence they are called the great Mother aspect, for they produce the form out of their own substance.

Postulate III. The devas are the life which produces form-cohesion. They are the third and second aspects blended, and might be considered as the life of all forms that are subhuman. A magician, therefore, who transmutes in the mineral kingdom works practically with deva essence in its earliest form on the upward arc of evolution, and has to remember three things:

a. The effect of the backward pull of the involutionary lives which lie back of the mineral, or, in effect, its heredity.
b. The sevenfold nature of the peculiar group of devas which constitute its *being* in an occult sense.
c. The next transition stage ahead into the vegetable kingdom, or the occult effect of the second kingdom on the first.

Postulate IV. All deva essences and builders on the physical plane are peculiarly dangerous to man, for they work on the etheric levels and are—as I have earlier pointed out—the transmitters of prana, or the vital, animating substance, and hence they set loose upon the ignorant and the unwary, fiery essence which burns and destroys.

Postulate V. The devas do not work as individualised conscious units through self-initiating purposes as does a man, a Heavenly Man or a solar Logos (viewed as Egos) but they work in groups subject to:

a. Inherent impulse, or latent active intelligence.
b. Orders issued by the greater Builders.
c. Ritual, or compulsion induced through colour and sound.

When these facts are remembered and considered, some comprehension of the place the devas play in transmutation may be achieved. The position that fire occupies in the process is of peculiar interest here, for it brings out clearly the difference of method between the two schools.

In the transmutative process as carried on by the Brotherhood, the inner fire which animates the atom, form or man is stimulated, fanned and strengthened till it (through its own internal potency) burns up its sheaths, and escapes by radiation from within its ring-pass-not. This is seen in an interesting way as occurring during the process of the final initiations when the causal body is destroyed by fire. The fire within burns up all else and the electric fire escapes. The true alchemist therefore in days to come will in every case seek to stimulate the radioactivity of the element or atom with which he is working and will centre his attention upon the *positive* nucleus. By increasing its vibration, its activity, or its positivity, he will bring about the desired end. The Masters do this in connection with the human spirit and do not concern Themselves at all with his 'deva' aspect. The same basic rule will be found to apply in the case of a mineral as well as of a man.

The process as carried on by the Dark Brotherhood is the reverse of this. They centre the attention upon the form, and seek to shatter and break that form, or the combination of atoms, in order to permit the central electric life to escape. They bring about this result through external agencies and by availing themselves of the destructive nature of the substance (deva essence) itself. They burn and destroy the material sheath, seeking to imprison the escaping volatile essence as the form disintegrates. This hinders the evolutionary plan in the case of the life involved, delays the consummation, interferes with the ordered progress of development, and puts all

the factors involved in a bad position. The life (or entity) concerned receives a setback, the devas work destructively, and without participation in the purpose of the plan, and the magician is in danger, under the Law of Karma, and through the materialising of his own substance by affinity with the third aspect. Black magic of this nature creeps into all religions along this very line of the destruction of the form through outer agency, and not through the liberation of the life through inner development and preparedness. It produces the evils of Hatha Yoga in India and similar methods as practised in certain religious and occult orders in the Occident also. Both work with matter on some plane in the three worlds, and do evil that good may come; both control the devas, and attempt to produce specific ends by manipulation of the matter of the form. The Hierarchy works with the soul within the form and produces results that are intelligent, self-induced and permanent. Wherever, attention is centred on the form and not on the Spirit, the tendency is to deva worship, deva contact and black magic, for the *form* is made of deva substance on all planes.

This must be considered well in connection with every form for it holds the key to many mysteries.

We have seen how in this question of the transference of the life from form to form, the work proceeds under rule and order, and is effected through the co-operation of the devas in the first instance, and the application of external agents to the atom or form involved, and in the second place (involving the most important and lengthy stage of the procedure) through the subsequent reaction within the atom itself, which produces an intensification of the positive burning centre, and the consequent escape (through radioactivity) of the volatile essence.

At all the different stages, the fire elementals perform their part, aided by the fire devas who are the controlling

agents. This is so on all the planes which primarily concern us in the three worlds—different groups of devas coming into action according to the nature of the form concerned, and the plane on which the transmutation is to take place. Electric fire passes from atom to atom according to law, and "fire by friction" responds, being the latent fire of the atom, or its negative aspect; the process is carried on through the medium of solar fire, and herein lies the secret of transmutation and its most mysterious angle. Fire by friction, the negative electricity of substance, has been for some time the subject of the attention of exoteric science, and investigation of the nature of positive electricity has become possible through the discovery of radium.

Keely, as H. P. B. hinted,[60] had gone far along this path, and knew even more than he gave out, and others have approached, or are approaching, the same objective. The next step ahead for science lies in this direction, and should concern the potential force of the atom itself, and its harnessing for the use of man. This will let loose upon earth a stupendous amount of energy. Nevertheless, it is only when the third factor is comprehended, and science admits the agency of mental fire as embodied in certain groups of devas, that the force of energy that is triple, and yet one in the three worlds, will become available for the helping of man. This lies as yet far ahead, and will only become possible towards the end of this round; and these potent forces will not be fully utilised, nor fully known till the middle of the next round. At that time, much energy will become available through the removal of all that obstructs. This is effected, in relation to man, at the Judgment separation, but it will produce results in the other kingdoms of nature also. A portion of the animal kingdom will enter into a temporary obscuration, thus releasing energy for

[60] S. D., I, 172, 607-611.

the use of the remaining percentage, and producing results such as are hinted at by the prophet of Israel [62] when he speaks of "the wolf lying down with the lamb"; his comment "a little child shall lead them" is largely the esoteric enunciation of the fact that three fifths of the human family will stand upon the Path, 'a little child' being the name applied to probationers and disciples. In the vegetable and mineral kingdoms a corresponding demonstration will ensue, but of such a nature as to be too obscure for our comprehension.

The central factor of solar fire in the work of transmutation will come to be understood through the study of the fire devas and elementals, who are fire, and who are, in themselves (essentially and through active magnetic radiation), the external heat or vibration which produces:

The force which plays upon the spheroidal wall of the atom.

The response within the atom which produces radiation or the escape of volatile essence.

Speaking cosmically, and regarding the solar system as itself a cosmic atom, we would consider that:

The abstractions or entities who indwell the form are "electric fire."

The material substance which is enclosed within the ring-pass-not viewing it as a homogeneous whole, is "fire by friction."

The fire devas from the cosmic mental plane (of whom Agni and Indra are the embodiers along with one whose name is not to be given) are the external agencies who carry on cosmic transmutation.

This triple statement can be applied to a scheme, a chain, or a globe also, remembering ever that in connec-

[62] Bible, Isaiah 11:6.

tion with man the fire which is his third aspect emanates from the systemic mental.

We have dealt in broad and general manner with this question of electricity and have seen that fire essence or substance is resolved through internal activity and external heat in such a manner that the electric fire at the centre of the atom is liberated and seeks a new form. This is the aim of the transmutative process and the fact that hitherto alchemists working in the mineral kingdom have failed to achieve their objective has been due to three things:

First. Inability to contact the central electric spark. This is due to ignorance of certain of the laws of electricity, and above all, ignorance of the set formula which covers the range of the electrical influence of that spark.

Second. Inability to create the necessary channel or "path" along which the escaping life may travel into its new form. Many have succeeded in breaking the form so that the life has escaped but they have not known how to harness or guide it and all their labour has consequently been lost.

Third. Inability to control the fire elementals who are the external fire which affects that central spark through the medium of its environment. This inability is especially distinctive of the alchemists of the fifth root race who have been practically incapable of this control, having lost the Words, the formulas, and the sounds. This is the consequence of undue success in Atlantean days, when the alchemists of the time, through colour and sound so entirely controlled the elementals that they utilised them for their own selfish ends and along lines of endeavours outside their legitimate province. This knowledge of formulas and sounds can be compara-

tively easily acquired when man has developed the inner spiritual ear. When this is the case, the transmutative processes of the grosser kind (such as are involved in the manufacture of pure gold) will interest him not at all and only those subtler forms of activity which are connected with the transference of life from graded form to form will occupy his attention.

The following facts might also be pointed out:

First. That every kingdom of nature has its note or tone, and the mantric sounds, which concern any transmutative process within that kingdom, will have that note as the key or base note.

Second. That the note of the mineral kingdom is the basic note of substance itself, and it is largely the sounding of the note combinations, based on this key, which produces the great world cataclysms, wrought through volcanic action. Every volcano is sounding forth this note, and, for those who can see, the sound and colour (occultly understood) of a volcano are a truly marvellous thing. Every gradation of that note is to be found in the mineral kingdom which is itself divided into three main kingdoms:

a. The baser metals, such as lead and iron, with all allied minerals.

b. The standard metals, such as gold and silver, which play such a vital part in the life of the race, and are the mineral manifestation of the second aspect.

c. The crystals and precious stones, the first aspect as it works out in the mineral kingdom—the consummation of the work of the mineral devas, and the product of their untiring efforts.

When scientists fully appreciate what it is which causes the difference between the sapphire and the ruby, they will have found out what constitutes one of the stages

of the transmutative process, and this they cannot do until the fourth ether is controlled, and its secret discovered. As time progresses, the transmutation, for instance, of coal into diamonds, of lead into silver, or of certain metals into gold, will hold no appeal for man, for it will be recognised that the outcome of such action would cause deterioration of the standard, and result in poverty instead of the acquirement of riches; man will eventually come to the realisation that in atomic energy, harnessed to his need, or in the inducing of increased radioactivity, lies for him the path to prosperity and riches. He will, therefore concentrate his attention on this higher form of life transference and

a. Through knowledge of the devas,
b. Through external pressure and vibration,
c. Through internal stimulation,
d. Through colour applied in stimulation and vitalisation,
e. Through mantric sounds.

he will find the secret of atomic energy, latent in the mineral kingdom, and will bend that inconceivable power and force to the solution of the problems of existence. Only when atomic energy is better understood and the nature of the fourth ether somewhat comprehended, shall we see that control of the air which lies inevitably ahead.

Third. By the discovery of the note of the vegetable kingdom, by its conjunction with other of nature's notes, and by its due sounding forth in different keys and combinations will come the possibility to produce marvellous results within that kingdom, and to stimulate the activities of those devas who work with flowers, fruits, trees and herbs.

Every root race has its own particular style of vegetation, or certain basic forms and designs which can be traced in all countries where the race locates. These

results are brought about by the interaction between the basic note of the vegetable kingdom itself, and the note of the race of men who are evolving simultaneously. The union of these two notes is that which produces distinctive vegetation, though it should be remembered that when the human note dominates too strongly it is apt to drive out the life of the forms of this second kingdom. The devas who work in this kingdom are a special group, and have a closer and more peculiar relation to it than have the builders or devas in any other kingdom. The transmutative process is effected more easily in the vegetable kingdom than in any other owing to this very factor, and also to the incentive given to this second kingdom and its evolutionary process by the coming of the Lords of the Flame from the second or Venus globe—preeminently the globe with which this kingdom has a mysterious connection. If I might express it in other words: the cosmic Entity, Who is the life of the second globe and its informing principle, has a close connection with the solar Entity Who is the informing life of the entire vegetable kingdom. This analogy can be worked out in connection with the other kingdoms, globes and other forms and accounts somewhat for the fact that this fourth [63, 64] globe is above everything else the globe of human evolution in this scheme; it gives also the clue to the mystery of the Presence of the great Kumara Himself upon earth. These thoughts merit close attention.

[63] The Fourth Round. The present (our) Round being the middle Round (between the 1st, 2nd, and 3rd, and the 5th, 6th and 7th) is one of adjustment and final equipoise between Spirit and matter. It is that point, in short, wherein the reign of *true* matter, its grossest state (which is as unknown to Science as its opposite pole—homogeneous matter or substance) stops and comes to an end. From that point physical man begins to throw off "coat after coat," his material molecules for the benefit and subsequent formation or clothing of the animal kingdom, which in its turn is passing it on to the vegetable, and the latter to the mineral kingdoms. Man having evoluted in the *first* Round from the animal via the two other kingdoms, it stands to reason that in the present Round he should appear before the animal world of this manvantaric period. But see the *Secret Doctrine* for particulars.—*Lucifer*, Vol. III, p. 253.

[64] S. D., I, 107.

The note of the human kingdom, sounded in quadruple intensity on this globe, has produced portentous happenings, and I would suggest to all occult investigators the close study and scrutiny of the following manifestations in time and space:

1. The fourth Creative Hierarchy ..... The human.
2. The fourth scheme ..... Our earth scheme.
3. The fourth chain ..... The earth chain.
4. The fourth globe ..... Our planet.
5. The fourth kingdom ..... The human.
6. The fourth round ..... The first strictly human round.
7. The four Kumaras ..... Embodiers of humanity.
8. The fourth plane ..... The buddhic, the human goal.
9. The fourth ether ..... The physical correspondence of the buddhic plane.

One fundamental sound is responded to by all these varied factors; it is the note that is the cause of their existence and the basis of their being. This note, if sought for and found, will bring into close alliance all of these factors till they are blended into a great occult unity; it will bring likewise into co-operation the band of devas who are the essences of the fourth human principle.

b. Synthesis. We have seen that during the coming races and subraces certain very definite development may be looked for in connection with manasic unfoldment; and it is worth while to note particularly that as far as the evolution of manas in this round is concerned its highest efflorescence may be looked for during the next five hundred years. The coming in of the two final root races marks the point of synthesis, and the gradual utilisation of that which has been manasically achieved; this will be brought about by a development of abstract thought, and of intuitive recognition. In other words, manas has (during the past three root races) been principally applied to the understanding of objective existence, to the adaptation of the Dweller in the form to his

environment on the physical plane. From now on the trend of activity will be towards the understanding of the subjective side of manifestation, and towards the comprehension of the psyche of the individual life, divine planetary, or human. In the next round, all the previous stages will be recapitulated, and manas will demonstrate in ways inconceivable as yet to the half awakened consciousness of man. In that round three-fifths of the human family will be fully aware, functioning with uninterrupted continuity of recollection on the physical astral, and lower mental planes. The emphasis of manasic evolution will be laid upon the achievement of causal consciousness, and upon the scientific construction of the bridge which should unite the causal vehicle and the permanent manasic atom on the abstract levels.

During the sixth and seventh rounds we shall again have the synthesising process at work in a manner analogous to that which lies ahead in the sixth and seventh root races of this round.

To express the whole matter in larger terms: The Heavenly Man will be achieving the consciousness of His causal body on cosmic levels, with a consequent reaction, repolarisation and alignment of His body of manifestation. Under the law this will work out as demonstrated quality, and ordered intelligent purpose in every kingdom of nature, and will produce unifying results within those kingdoms of a kind inexplicable to man at his present stage of manasic development. We need not, therefore, give further time to the consideration of them, for the mental concept of man could not measure up to the magnitude of the theme.

In summing up what I have written anent this matter of the discriminative faculty, the intelligent activity, the adaptability nature, and the transmutative power of manas, I would like to point out that so far-reaching are these developments that every department of nature, mac-

rocosmic and microcosmic, will show forth these aspects, and show them forth in a ninefold manner before the consummation is achieved, and man has found his course.

Let us, therefore, look for a brief moment at the microcosmic manifestation, leaving the student as far as he is able to work out analogous ideas in relation to the Heavenly Man and the solar Logos:

Manasic characteristics and the planes

I. *On the Physical Plane:* Here this quality demonstrates as:

a. The selective power of the atoms of the body.

b. The adaptability of the physical form to its environment and to its circumstances.

c. The ordered purpose of the informing Life, as it affects the physical form and atoms.

d. The transmutative power, inherent in man though as yet unrecognised by him, which has brought him to his present stage of physical existence from that of animal man. It concerns also the transference of the life on to manasic levels.

II. *On the Astral Plane:*

a. The discriminative power of man to choose between the pairs of opposites.

b. His adaptability to emotional conditions, and his power to attain eventual equilibrium.

c. The power of man, through conscious purpose, to *clear* his astral body of foreign matter, and to ensure its translucence.

d. The transmutative inherent power which transmutes, or transfers the life into buddhic forms eventually.

III. *On the Mental Plane:*

a. In the selective power of man to choose the form through which to manifest.

b. His adaptability to mental currents and vibration, and his utilisation of them to control the lower forms.

c. The working out of purpose through the medium of the two lower vehicles. Impulse emanates from the mental plane.

d. The transmutative power which transforms the entire lower threefold man into a new form, the causal body. This process of transmutation is carried on through the entire series of incarnations.

IV. *On the Abstract Levels of the Mental Plane.*

a. The ability of the Ego to discriminate as to time and space in the three worlds.

b. Egoic adaptation of matter and circumstance of time and environment to the specific need under the Law of Karma.

c. The 'Intelligent Purpose' which lies back of all physical objectivity, and which is seen working out in every life.

d. The transmutation or transference into the Triad of the life of the Ego as it functions in the causal body. This results in dissociation from manifestation in the three worlds. To effect this transmutation (which is a point at times overlooked) the Thinker in the causal vehicle has to do three things:

1. Build and equip the causal body.
2. Bring about conscious connection or control of the threefold lower nature through the agency of the permanent atoms.
3. Bridge the interlude between the causal body on its own level, and the manasic permanent atom.

V. *On Buddhic Levels:*

a. Discriminative power here demonstrates as ability to distinguish between the abstract and the concrete, and to arrive at conclusions apart from the ordinary apparatus—the mental body and the physical brain.

b. Adaptability to Hierarchical enterprise shown by the Initiate or Master, and His receptivity to life impulses and spiritual currents emanating from the planetary Logos of His Ray—a thing at this stage impossible of conscious realisation.

c. In the ordered purpose which guides the choice by a Master of one of the seven Paths of endeavour. Thus choice is based on KNOWLEDGE, and not on desire.

d. In the conscious transmutation He undertakes in the work of evolution, and in the gradual transference of His own life, and the life of His group, into the monadic aspect which is reflected in the buddhic.

VI. *On Atmic Levels:*

a. In the selective work of the adept as it relates to planetary manifestation, and the discriminative power which guides all action relating to His own planet, and the two others associated with the Earth, as a systemic triangle.

b. The adaptation of groups (deva and human) to certain types of influence, and vibration, which emanate extra-systemically, and which from high cosmic levels play upon groups, fostering certain attributes for which we have, as yet, no terminology.

c. The synthesising work of the Brahma aspect as it works out in the blending of the four minor rays into the third major.

d. The transmutation which results in planetary obscuration in connection with five of the Heavenly Men and which—as in the previous work of synthesis—concerns microcosmic evolution and is participated in by man. I would call attention to an interesting point: as more and more of the Monads are resolved back into their source it produces a gradual obscuration of the particular Heavenly Man in Whose body they are the cells. Though this may look to human vision as extending over a profoundly long period, from the point of view of universal or group consciousness it is occurring NOW. For instance, such an event as the obscuration of the manifestation of the Logos of our Earth scheme is already in process and began in Lemurian days.

VII. As regards monadic discrimination, adaptability, purpose and transmutative power it is needless to enlarge.

All these ideas and concepts are of value, only in so far as they produce within the Thinker a more intelligent appreciation of the grandeur of the divine plan, an appropriation of the energy and force which is his by right of participation in the processes of manifestation, and a wise co-operation in the furtherance of the evolutionary plan as it affects him individually and his groups.

SECTION TWO

DIVISION C

THE EGOIC RAY AND SOLAR FIRE

I. The Nature of the Causal Body

1. It is formed by the contact of the two fires of Spirit and matter.
2. It is produced at individualisation.

II. The Nature of the Permanent Atoms

1. *Their purpose.*

   a. They are force distributors.
   b. Conservers of faculty.
   c. Assimilators and transmuters.
   d. Vehicles of memory.

2. *Their place in the Egoic Body.*

   a. The astral permanent atom.
   b. The atomic triangle.

3. *The Spirillae and the Egoic Ray.*

   a. The composition of the permanent atoms.
   b. The planes and fiery energy.
   c. The three fires.

4. *Summary.*

III. The Egoic Lotus

1. *Wheels or centres of energy.*
   a. Centres of force.
   b. The causal body, the monadic heart centre.

2. *The twelve-petalled Lotus.*

   a. The knowledge petals.
   b. The love petals.
   c. The sacrifice petals.

3. *Summary.*

I. THE NATURE OF THE EGOIC OR CAUSAL BODY

The subject of the egoic Ray and its relation to the second fire is one of vital import to three types of people: Those who are interested in the true psychology, or in the evolution of the psyche; those who are on or nearing the Path, and hence are coming more and more into touch with their own Ego; those who work with the souls of men, the servers of the race.

The reason for this is because in the due comprehension of this subject, that of the Ego functioning in the causal body, comes the ability to work scientifically with the problem of one's own evolution, and to do good work in aiding the evolution of one's brother.

1. *Egoic manifestation is produced through the medium of two fires.*

Let us therefore consider somewhat the subject of the egoic Ray and the causal body, viewing it from the standpoint of the microcosm, and leaving the student to work out for himself the analogies where the Logos is concerned, conjuring him to bear in mind that the analogy must ever be drawn with due emphasis upon the fact that all that the human unit can comprehend is the manifestation of the solar Logos in a physical body.

In all manifestation, as we well know, we have duality producing triplicity. Spirit meets and contacts matter; the result of that contact is the birth of the Son, or the Ego, the consciousness aspect. The egoic manifestation is therefore the middle aspect, the place of at-one-ment,

and (after due evolutionary cycles) the place of balance, or of equilibrium. It should be noted that the analogy between the Logos and man is not accurate, for man has to undergo the whole process *within* the solar periphery, whilst the Logos (within that periphery) goes through the stage analogous to that which the man undergoes when his astral sheath clothes itself with etheric matter and he takes physical incarnation, which was touched upon when considering the subject of "Fire by friction." It will consequently be apparent that, in considering the manifestation of the Ego, we are dealing with the point of central emphasis in man's threefold manifestation. We are concerning ourselves with that division of his nature which concerns the process of making him the perfect six-pointed star during the preliminary stage (the threefold personality and the threefold Triad merged and blended and perfectly produced through the intermediate point the causal body) and which, when the physical body is eliminated, makes him the five-pointed star or perfected manasaputra.

To state the whole in terms of fire: The causal body is produced by means of the positive life, or fire, of the Spirit (electric fire) meeting the negative fire of matter, or "fire by friction"; this causes the blazing forth of solar fire. This central blaze inevitably in due course burns up the third fire, or absorbs its essence, and is itself eventually blended with the fire of Spirit and passes out of objective display.

I seek here to deal with the subject of the causal body in two different ways—one along the old lines and the other strictly along the lines of occult electrical phenomena.

2. *Egoic manifestation is produced at individualisation.*

The causal body is that sheath of mental substance which is formed at the moment of individualisation by

the contact of the two fires. The force or energy that pours through from the higher planes (the breath of the Monad, if you care so to term it) produces a vacuum, or something analgous to a bubble in koilon, and the sheath of the causal body—the ring-pass-not of the central Life is formed. Within this sheath are to be found three atoms, which have been termed the mental unit, the astral permanent atom and the physical permanent atom; they correspond individually to the seventh principle of each of the three persons of the microcosmic triad, a reflection (in the three worlds of the microcosm) of the three Persons of the logoic Trinity. H. P. B. hints at this in connection with the Logos when she speaks of the visible sun being the seventh principle of the Brahma aspect, the physical permanent atom of the Logos.[65, 66]

II. THE NATURE OF THE PERMANENT ATOMS

1. *The purpose of the permanent atoms.*

The three permanent atoms are in themselves centres of force, or those aspects of the personality which hold hid the fires of substance, or of objectivity; it cannot be too strongly pointed out at this juncture that, in considering the threefold man in the three worlds, we are dealing with substance which (in connection with logoic manifestation) is considered the dense physical. Surrounding these three atoms is the causal sheath, answering the following purposes:

It separates one unit of egoic consciousness from another unit of consciousness, yet is itself part of the gaseous body (the fifth cosmic physical subplane) in the physical body of the planetary Logos, Who is the central life of any particular group of Monads. This fact has been little appreciated, and merits careful consideration.

[65] S. D., III, 143.
[66] S. D., I, 574.

It holds hid spiritual potentialities in its inherent ability to respond to the higher vibration; from the moment of individualisation till it is discarded at initiation, the life within steadily develops these potentialities, and produces certain definite results by the utilisation of the three permanent atoms. It gradually vivifies and awakens them until, on the three planes, the central life has an adequate point of contact which can originate the necessitated vibration in the matter of the plane.

The permanent atoms on each plane serve a fourfold purpose as regards the central or egoic life:

They are the distributors of a certain type of force.

They are the conservers of faculty or ability to respond to a particular vibration.

They are the assimilators of experience and the transmuters of that experience into quality.

This is the direct result of the work of the egoic Ray as it plays upon the atom.

They hold hid the memory of the unit of consciousness. When fully vibrant they are the *raison d'être* for the continuity of the consciousness of the man functioning in the causal body. This distinction must be carefully made.

We must always remember in studying these difficult matters that we are dealing with the logoic dense physical body and that:

The mental unit is found in logoic gaseous matter.

The astral permanent atom in logoic liquid matter.

The physical permanent atom in dense physical substance.

And they therefore have their place in matter of the three lowest subplanes of the physical body of the Logos. Consequently when in the process of evolution, and through initiation, man achieves the consciousness of the Spiritual Triad, and transfers his polarisation into the three tri-

adal permanent atoms, he is simply able to function *consciously* in the etheric body of his particular planetary Logos. Work out the analogy in the microcosmic development and note how in order to function consciously in his individual etheric body a man has to burn through what has been called the etheric web, and study how the fires of initiation produce something analogous in the planetary etheric body, and eventually in the etheric. As each unit of consciousness, through self-induced effort, achieves the goal and crosses the 'burning-ground,' a microscopic portion of the etheric web of the planetary etheric body is consumed by fire; this results in a definite gain for that great Entity, the planetary Logos, through the relatively unimportant liberation of the force of one cell in His body. When all the units or cells in His body have achieved, He too is set free from dense manifestation and *physically dies*. This stage is succeeded by the comparatively brief one of etheric existence (covering the period of planetary obscuration), and then He is liberated from incarnation altogether.

Viewing this process from the standpoint of the Logos, the Brahma aspect passes out, or the life withdraws from the physical permanent atom, leaving later stages on cosmic levels, with which we need not concern ourselves. These cover the withdrawal of the logoic life from out of the other two aspects. In a solar system, which is a physical incarnation of the Logos, the Brahma aspect is apparently the most important, it being the medium of expression, yet it is the subjective aspect, or the life-desire of the Logos which is fundamentally of moment; this concerns His endeavour on high levels, and on cosmic planes beyond the ken of the highest Chohan.

It might be of value here if I pointed out that the Egoic Ray of the human unit[67] with which we are con-

[67] The human Ray. "Each human centre is a crystallised ray of the Absolute One that has worked through processes of evolution into what is known as a human being."—*Some Thoughts on the Gita.*

cerning ourselves, manifests *as regards each ray* just as does the logoic manifestation. *Each* of the seven Rays—viewed in connection with the causal bodies of men demonstrate as a unity on the first subplane, as a triplicity on the second and as seven on the third, forming there the forty-nine groups which most concern evolving man. According to the angle of vision, this numbering of groups may be increased or lessened, but for purposes of studying the aspects of mind, the above enumeration suffices. In the course of his many septenary lives, and as the cyclic sevens pass over him, man passes under the influence of the seven sub-rays of his own Ray. Then he begins to synthesise and merge the seven into the major three sub-rays, returning thus to unity on his own egoic Ray.

First. The septenary status governs the time from individualisation till he enters upon the path.

Second. The threefold status governs the time up till the third Initiation.

Third. He achieves the unity of his Ray by the fifth Initiation, and is then *consciously* a part of the body of the Heavenly Man.

The same idea can be worked out in connection with the awakening of the life forces within the permanent atoms, viewing each atom as the seventh principle in each of the three aspects of the personality.

2. *Their Place in the Egoic Body.*

a. The importance of the astral permanent atom. There is one fact to be grasped in connection with the place of the permanent atom within the causal periphery and its evolution, that needs to be emphasised with care, and that is that the *astral permanent atom* in this solar system is the recipient of a great flow of force or energy, and receives more stimulation and energising than any of the others, and this for the following reasons:

First. The centre of polarisation for the fourth, or human kingdom, is in the astral consciousness viewing this kingdom as a unity in expression. From the astral, and through the desire nature, the majority of men inevitably direct and control the physical vehicle. The astral body is in the direct line of force via the buddhic from monadic levels, 2-4-6.

Second. The goal set before humanity is that of becoming Masters of the Wisdom, or conscious units in the Body of the Dragon of Wisdom or of Love. This a man achieves when he can function consciously in the buddhic vehicle, or when the astral permanent atom is superseded by the buddhic permanent atom.

Third. The next reason is that the second aspect of the Logos (that of love or the manifestation of the love nature of the Logos through the medium of the Son) is the one demonstrated in this system. This system is:

a. A Son of Necessity, or of desire.
b. Vibrates to the key of the cosmic Ray of Love.
c. The form through which this ray of cosmic Love (shown in the inter-relation between the Self and the Not-Self, or through duality) is expressing itself.
d. Governed by the cosmic Law of Attraction. The monads of love are the dominating quality. I choose this word 'quality' specifically.

Fourth. The centre in the cosmic body of the ONE ABOUT WHOM NOUGHT MAY BE SAID of which our solar Logos is the embodied force in the *heart centre.* Here we have one of the clues to the mystery of electricity. The sacred planets, with certain allied etheric spheres within the ring-pass-not, are parts of that heart centre, and are 'petals in the Lotus,' or in the heart centre of that great unknown Existence Who stands to the solar Logos as He in His turn stands to the Heavenly

Men Who are His centres, and specially as He stands to the particular Heavenly Man Who is the embodied force of the logoic Heart centre. Therefore, it will be apparent to the careful student that the entire force and energy of the system and its life quality will be that which we call (having perforce to use handicapping, misleading words) LOVE. This will account for the fact that the force that plays through that cosmic heart centre will be the paramount force found in the manifestation of a solar Logos, and of a Heavenly Man; it will likewise produce its microcosmic analogy, and reflective reactions; hence the relative importance of the astral permanent atom within the causal periphery. It is in the direct line of active force emanating from the cosmic existence, and passing to it in ever lessening degree, via the solar Logos in His system of love, and the planetary Logos within a scheme, the Dragon of Wisdom-Love.

This force when rightly directed and properly controlled is the great transmuting agency, which eventually will make of the human unit a Master of the Wisdom, a Lord of Love, a Dragon of Wisdom in lesser degree.

Finally: this solar system, the objective physical manifestation of the Logos, is interpenetrated by His astral body, as is the case with the human manifestation. As the Logos is polarised in His cosmic astral sheath and has not yet attained cosmic mental polarisation His force or desire nature is the main incentive for the subjective Life and lives that underlie the form.

If the student will ponder with care these five facts, he will get a clue to the problems of existence as realised around us, to the causes of the heat of the solar system, to the method of the cosmic Law of Attraction and Repulsion, which governs all atomic forms, and to the question of SEX which is apparent in every kingdom of nature. They give the clue also to the constitution of the Divine Hermaphrodite.

Therefore, it is necessary to bear in mind the relative importance of the permanent atom of the second aspect of the personality within the causal periphery, and to remember that the force which flows through that atom and which is the animating force of the astral body is following the lines of least resistance and really might be considered as bearing upon his physical manifestation in a manner twice as strong as that reaching him through the other two. The Logos expresses Himself now through the Divine Ray, His second aspect, and this Ray is the sumtotal of the radiation of the Lords of Wisdom, the Heavenly Men, the Dragons Who are Unity and Who are Love. Through Them this force flows, and They in turn clothe Themselves with form, or as H. P. B. expresses it 'The primordial Ray becomes the vahan for the Divine Ray.' [68] Their life animates every atom of substance when built into form, and Their life is the sumtotal of Logoic magnetism, or the great desire nature of the Logos going out after the Not-Self, producing the cosmic Marriage; it is the logoic demonstration of the sex appeal, His search for His polar opposite, and their mystic union.

This process is repeated by the microcosm following the line of his being, and this brings him likewise into incarnation, or into mystic union with form.

b. The atomic triangle. The causal sheath is to the clairvoyant therefore a sphere of vibrant living substance; within it can be seen three fiery points. At the heart of the sphere is a central blaze of light, emitting

[68] *The Divine Ray contains within itself seven other rays.*
It is the swan with the seven young ones.
It is the Logos of love-wisdom with the seven planetary Logoi.
It is the Grand Man of the Heavens, with the seven Heavenly Men.
It is the One Boundless Principle, with the seven principles.
This is subjectively.
It is the seven planets with their informing entities.
It is the seven planes with their animating principles.
Love-Wisdom is the manifestation of the astral (or desire) nature of the Solar Logos.—S. D., I, 103.

rays; these Rays are given sevenfold in number, and play upon these points or circles (analogous to the electrons in the atoms of science) and *at this stage* produce most effect upon the astral permanent atom. The physical permanent atom has a position relatively close to the positive centre, and the force plays through it, and passes on to the astral permanent atom in the form of five rays of parti-coloured light which blend with the intensely vivid hue of the astral permanent atom, and increase its intensity until the blaze is so excessive that it appears to the onlooker as if the two points blended, or the two electrons merged, and (in merging) produces such an intensity of light that they are seen as dissolving. The mental unit, having a position within the causal body analogous to the planet furthermost from the sun, becomes vibrant likewise, and the two other points (considered now as one) begin to interact with the mental unit, and a similar process is set up and is pursued until these two points—circulating around their positive centre—also approach each other, blend, merge, and dissolve. The centre of positive life gathers or synthesises the three points, and thus the *three fires of the personality* repeat on their tiny scale the microcosmic procedure as seen in the synthesis of electric fire, solar fire, and fire by friction, and only a blazing unit is left. This blazing unit, through the combined heat of its being, burns up the causal body, and escapes back on to the planes of abstraction. Thus man is the Path itself, and also the Pilgrim upon the Path; thus does he burn, but is also the burning-ground.

The analogy holds true in the case of the microcosm viewed from monadic levels in his manifestation as Monad, Ego and Personality, and thus the process is carried on as it concerns a Heavenly Man, and likewise a solar Logos. Should the brain suffice to hold the concept, thus

is the process also on cosmic levels for such high existences as the seven Rishis of the Great Bear, and that still greater Being, the ONE ABOUT WHOM NOUGHT MAY BE SAID.

3. *The Spirillae and the Egoic Ray.*

We will take up now the subject of the spirillae within the permanent atom, and see in what manner they are affected by the egoic ray, remembering always that we are considering them as:

First. The interior economy of the life germ on the three planes which concern man in the three worlds; second, as the seventh principle in each of the three sheaths; and third, as the positive nucleus of force which holds together the matter of the three sheaths.

Let us therefore study two things:

The composition of the permanent atom.
The difference between the mental unit and the astral and physical permanent atoms.

To do this with clarity, and so bring some kind of definite concept into being from the dark regions of abstraction, let us tabulate:

a. The composition of the permanent atom: The permanent atom of the astral and physical planes is a sphere of physical or astral substance, composed of atomic matter, and characterised by the following qualities:

Responsiveness. This is its inherent power to respond to the vibration of some one of the Heavenly Men, as it is transmitted via the deva, or Brahma aspect, of His threefold nature. The permanent atom finds its place within the sphere of influence of one or other of the great devas who are the Raja-Lords of a plane.

Form Building Power. These devas sound forth two syllables of the threefold microcosmic word and are each (on their own plane) the coherent agency which gathers

substance into form, and attracts matter for purposes of objectivity. The *astral* sound produces the microcosmic 'Son of Necessity,' and when it reverberates on the *physical* plane produces physical incarnation, and the sudden appearance on etheric levels of the seven centres. The building of the dense physical is the result of consequent automatic action in deva essence, for it must ever be borne in mind that man is essentially (as regards the physical plane) an etheric being, and his dense physical body is esoterically regarded as 'below the threshold' and is not considered a principle.

Relative Permanency. In the seventh principle of all manifesting entities is stored up and developed capacity, acquired ability, and the atomic memory, or in other words the *heredity* of the Thinker, viewing him from the physical standpoint or from the emotional. There is no permanence whatever in the sheaths; they are built into temporary forms, and dissolved when the Thinker has exhausted their possibilities, but the seventh principle of each sheath gathers to itself the achieved qualities and stores them up—under the Law of Karma—to work out again and to demonstrate as the *plane impulse* at each fresh cycle of manifestation. This permanency is itself likewise only a relative one, and as the inner fire within the atom burns more brightly, as the external fires of the ego or solar fire beat upon it with ever increasing intensity, the atom in due time is consumed, and the inner blaze becomes so great that it destroys its encompassing wall.

Heat. Herein lies the distinction between the permanent atoms on all planes, and the atomic matter of which they form a part. It is not easy to make this distinction clear, nor is it desirable at this time; the true facts of the case are one of the guarded secrets of initiation, but the distinction between the permanent atom, and atomic matter, may be somewhat comprehended if we state:

The permanent atom is one that has been appropriated by one of the lives that form the *centres* in the body of a solar Lord, whilst atomic matter *per se* goes to the formation of other parts of His great body of light.

A permanent atom is one which has come under the attractive power of the second aspect, whilst atomic matter itself is vitalised by the life of the third aspect.

A permanent atom follows the line of the least resistance of force, and is passing out of the control of the Deva Lord and coming under the control of positive life. This concerns the evolution of consciousness in substance.

A permanent atom comes under the direct control of the lower of the three groups of Lipika Lords, and is the agency through which They work in the imposition of karma upon the particular entity who may be utilising it. They work directly with the permanent atoms of men, and produce results through the agency of form until they have exhausted the vibratory capacity of any particular atom; when this is the case the atom passes into the stage of obscuration, as does the seventh principle of any sheath. It comes under the influence of the first aspect, manifesting as the Destroyer.

Remember that in these affirmations we are concerning ourselves with the microcosm, and with the permanent atoms which are related to him; as regards the solar Logos manifesting in the system, we are concerned with but one permanent atom, and this is His physical permanent atom. It is thus true that within the permanent physical atom of the solar Logos lies hid the ability to respond consciously to the vibration of all the planes, lies hid the secret of the karmic purpose of His incarna-

tion, and lies concealed the mystery of His functional activity; but we cannot penetrate the secret as yet of His three lower permanent atoms as they function as a unity within His causal vehicle. Until we can do this it is useless for us to conjecture as to His fundamental Being.

The difference between them: The mental unit is in a unique and peculiar position as regards man, the Thinker in the causal body. This point will be discussed shortly, suffice it to say here that its mystery lies hid in the nature of the Heavenly Men Themselves. The following correspondence holds the key to this mystery, but it can only be indicated, leaving it to the student to work out the truth for himself. On the three planes of logoic manifestation—the highest three—we have the three aspects manifesting; on the buddhic plane, the fourth cosmic ether, we have the logoic etheric centres demonstrating, or those force vortices which animate the three lower planes of the dense physical manifestation. In connection with the Heavenly Men we have a secondary manifestation, and on the buddhic plane we have Their third aspect found, leaving for Their paramount manifestation of force, the cosmic gaseous plane, or the manasic plane; They are essentially the divine Thinkers, the Manasaputras. In connection, therefore, with the Microcosm, viewing him as part of a centre in the body of a Heavenly Man, we have a lesser descent within the gaseous or fire manifestation of a solar Lord. This concerns the three higher subplanes of what might be considered as the manifestation of Man's three higher aspects in mental matter, whilst on the fourth subplane we have the mental centres of man within the periphery of his mental body, of which the mental unit is the unifying factor. This is—as has been earlier said—a deep mystery, and one that can be no further amplified.

b. The Planes and Fiery Energy. It seems desirable

that we should here discuss the analogies on each plane,[69] with the seven sub-planes, reminding the student that we are speaking of the planes as the field of evolution of a solar Logos, and not only as a field for the development of man. In the solar system we have:

First, the three higher planes, which have been rightly called the planes of the three aspects; second, the seventh logoic principle is on the first plane, and we can consider it as the impulse in physical matter which produced His body of objectivity.

On the second plane are found the seven Heavenly Men, Who are His principal centres of force. There are others, but we are not here concerned with Them. These latter have achieved a certain specific goal, and are the

[69] 1. The seven systemic planes are:

1. Divine plane...Logos.....1st cosmic ether.
2. Monadic plane..Monad..... 2nd cosmic ether.
3. Spiritual plane .....3rd cosmic ether.
4. Intuitional plane .....4th cosmic ether.
5. Mental plane..Ego.....gaseous plane.
6. Astral plane .....liquid plane.
7. Physical .....gross.

2. The seven differentiations in terms of fiery energy are:

a. Plane of divine life.....Father.....Sea of fire.
b. Plane of monadic life.....Son.....Akasha.
c. Plane of atma.....Holy Ghost.....Aether.
d. Plane of buddhi, intuition..Central.....Air.
e. Plane of mind.....Fire.
f. Plane of desire.....Astral Light.
g. Plane of physical.....Ether.

Thought.....Thoughtforms.....Materialisation.
Microcosm.....Macrocosm.

3. Planes of logoic evolution.....the seven planes.
Planes of Son's evolution.....the six planes.
Planes of monadic evolution...the five planes.
Planes of human evolution.....the three worlds.

Seven is the number of the totality of manifestation.
Three is the number of consciousness.
One is the number of Life or Spirit.

4. Electric fire .....Solar fire .....Fire by friction.
Father .....Son .....Holy Ghost.
Spirit .....Consciousness .....Matter.

embodiment of centres which are now quiescent or out of manifestation, the logoic kundalini having turned its attention elsewhere. Under another enumeration they make the ten of the esoteric life, and can also be enumerated as twelve, thus forming the twelve-petalled Lotus, or the heart centre in the Body of the ONE ABOUT WHOM NOUGHT MAY BE SAID.

On the fourth cosmic ether the buddhic plane, are found the etheric centres of the Logos. There are to be found the esoteric planets and the Sun, viewed as the centre of the buddhic principles, and from thence the Logos animates His dense physical manifestation.

Finally, on the three lower planes we have His gaseous, liquid, and dense bodies or sheaths, forming in themselves a unity in one peculiar sense; they are as much a coherent whole as the three higher planes form a unified triple expression of the three persons of the Trinity.

We have a similar analogy in the subplanes of each plane in the system, and this will become ever more apparent as man achieves a greater clarity of vision, and can consciously ascertain for himself the truth about the subjective life. Let us briefly take these planes and study the life or force manifestation on each, laying the emphasis upon the lower four, and not so much upon the planes which do not concern man so closely.

The Logoic Plane. The first, the second, and the third subplanes of the first cosmic ether respond specifically to the vibration of one of the three aspects, or to those cosmic Entities Whose influence reaches the matter of the planes from without the system altogether. On the fourth subplane comes a primary blending of the three fiery Lives, producing archetypally that force manifestation of electricity which eventually causes the blazing forth of the Sons of Light on the next plane. In this electrical connotation we have the three higher planes ever embodying the threefold Spirit aspect, the lower

three embodying the threefold substance aspect, and then a plane of at-one-ment whereon an approximation is made which, on the path of return, marks the moment of achievement, and the point of triumph. This is succeeded by obscuration. Hence on every plane in the solar system we have a fourth plane whereon the struggle for perfect illumination, and subsequent liberation takes place, the battle ground, the Kurukshetra. Though for man the fourth plane, the buddhic, is the place of triumph, and the goal of his endeavour, for the Heavenly Man it is the battle-ground, while for the solar Logos it is the burning-ground.

This differentiation of the subplanes of the systemic planes *into a higher three, a lower three, and a central plane of harmony is only so from the standpoint of electrical phenomena, and not from the standpoint of either pure Spirit, or pure substance, viewed apart from each other. It concerns the mystery of electricity, and the production of light.* The three higher planes concern the central Forces or Lives, the three lower concern the lesser Forces or Lives. We must bear this carefully in mind, remembering that to the occultist there is no such thing as substance, but only Force in varying degrees, only Energy of differentiated quality, only Lives emanating from different sources, each distinctive and apart, and only Consciousness producing intelligent effect through the medium of space.

I would point out that the Lord Agni shows forth His fiery life on the atomic subplane of each plane; He shows forth a solar fire on the second, third and fourth, and as 'fire by friction' on the fifth, sixth and seventh. From the point of view of the microcosm, the Spark in the Flame, man demonstrates as electric fire on the second plane, or the second cosmic ether; as solar fire on the third, fourth and the three higher subplanes of the fifth

plane, and as fire by friction on the lower subplanes of the fifth, on the sixth, and seventh planes.

c. The Planes and the Three Fires. On every plane we have, relatively speaking:

a. Electric fire demonstrating as the prime condition on the higher three.
b. Fire by friction as the most significant factor on the lower three.
c. Solar fire, showing forth as the blaze produced by union on the central plane.

In the solar system this is to be seen in connection with a Heavenly Man on the buddhic plane, where They blaze forth through Their etheric centres. In connection with man on the mental plane, we have a similar condition: the three higher subplanes concern the Spirit aspect in the causal body, the three lower subplanes concern primarily the mental sheath, or fire by friction; the fourth subplane is that on which the force centres of the mental body are to be found. So it is on the physical plane for man—his etheric centres being located in matter of the fourth ether.

Each of the three Persons of the Trinity manifests equally as does a man, as Spirit, Soul or Ego, and Substance. In connection with Brahma, we have the Spirit aspect animating the three higher planes of every plane, or the first fire aspect. His soul aspect is found on the fourth subplane of each plane whereon are situated the etheric centres of all manifested entities. His substance aspect is primarily contacted on the three lower subplanes. Hence we have the forty-nine fires of matter, or the seven fires of each plane, the union of the higher three and the lower three producing that blaze which we call the wheels of fire or the centres on the fourth subplane of each plane.

In connection with the second aspect there is a similar

condition. Solar fire blazes forth in its electrical aspect on the second plane, and demonstrates thus also on the third and fourth planes, but finds its central demonstration on manasic levels, shining through the causal vehicles of the egoic groups. Only two and a half planes then remain through which the fire by friction aspect may manifest, eighteen subplanes in all which concern the third aspect of the second Person of the logoic Trinity.

For man, the microcosm, a similar differentiation is possible; His Monad can be studied in its threefold essence on its own plane his egoic aspect likewise, and the Brahma aspect of the Ego is found within the permanent atoms. Students should therefore study with care:

1. *The Planes.* The manifestation of Brahma, the third or substance aspect, and should apply to this Entity the same triple constitution as is apparent in the other two. The planes of electric fire, the planes of his lower nature, and the point of blazing forth or conflagration for him (the etheric centres) must be carefully studied. Brahma is the positive life of matter; He is the revelation of substance and the blaze that can be seen.
2. *Vibration.* The manifestation of the second aspect. These vibrations of consciousness are the major three words which are the sumtotal of egoic life, the minor three which govern the third aspect of the Ego, and the chord of at-one-ment which is that which is sounding forth now.

The three aspects of Spirit as they are seen can only be expressed in terms of the other two in this solar system, and of their nature extra-systemically nought can profitably be said at this stage of cognition.

The above thoughts upon the planes, and the ninefold nature of all that is, take one into regions as yet almost beyond the grasp of man; yet *only when the substance*

aspect is studied by the scientist in its triple nature will truth be approximated, and the true nature of electrical phenomena be comprehended; then and only then will electricity be harnessed and utilised by man as a unity, and not just in one of its aspects as at present; the negative electricity of the planet is all that is as yet contacted for commercial purposes. It must be remembered that this term is used in the sense of negative in relation to solar electricity. When man has found out how to contact and utilise positive solar electricity in combination with negative planetary electricity, we shall have a very dangerous condition brought about, and one of the factors which will eventually manifest in the destruction of the fifth root race by fire. At that great cataclysm—as the Bible says "the Heavens will melt with fervent heat."[70] This will be seen in a still greater degree in the next round, and will cause that destruction by fire of the forms of the men who have failed, which will liberate the lives on a stupendous scale, and thus temporarily 'purify' the Earth from elements which would tend to hinder the evolutionary process. As the cycles pass away, the balancing of these fiery currents will be gradually brought about, and will result in a planetary condition of harmony, and of esoteric equality, which will provide ideal environment for harmonious man.

Only when the soul aspect is studied by the psychologist in its threefold essential nature will the mystery of consciousness become apparent, and the nature of the three magnetic groups, in their various subdivisions with their consequent effectual radiation become a factor in the public life. This concerns itself with the definite development of the psyche under law, of the scientific expansion of the consciousness, and will eventually bring about conditions wherein the work, preliminary to the first initiation, will be purely exoteric, and no longer

[70] Bible. II Peter, 3:10.

part of an esoteric process. In due course of time, it will be found that the self-induced efforts whereby a man consciously prepares his centres for the application of the Rod of Initiation at the first Initiation, will be the subject of books, and of lectures, and form part of the ordinary thought of the masses. This again will eventuate in a cleavage between the two groups in the middle of the fifth round. It must be remembered that this cleavage will be part of a natural process, and not a drastic ruling, imposed upon an unwilling people. The KNOWERS and the students of the Knowledge—actuated by group consciousness, and working consciously—will separate themselves *in group formation* from those who know not, and from those who care not. This cleavage will be self-induced, and a natural outgrowth of the group life; it will in itself be of a temporary nature for the fundamental aim in view will be the bringing about of an eventual closer merging; it will mark primarily the line of demarcation between the lower four Rays of consciousness, and the higher three. It is also a mystery hid in the relationship between the four exoteric Kumaras,[71] and the esoteric three, and from the point of view of man separate those who are developing the consciousness of the Triad from those who as yet are living the life of the Quaternary. It concerns those who respond to the solar Lords, distinguishing them from those who recognise as yet only the control of the lunar Lords. In terms of Fire: those who warm themselves by means of fire by friction and respond not to the heat of solar fire remain within the cavern, thus living in the dark; whilst those whose being is irradiated by the Sun of Wisdom, and who bask in the rays of solar heat dwell in the light, and enjoy an ever increasing freedom, and vital existence.

The true significance of the three aspects of Spirit is only becoming apparent to the initiate of high degree,

[71] S. D., I, 116, 493; II, 112, 149.

and cannot be expressed in words, nor comprehended by man before he has passed out of the human kingdom into the spiritual. Therefore, it is needless for us to pause here to consider it at greater length.

We might sum up the matter in terms of the Old Commentary from which source, H. P. B., quoted so often:

> "The Blessed Ones hide Their threefold nature, but reveal Their triple essence by means of the three great groups of atoms. Three are the atoms, and threefold the radiation. The inner core of fire hides itself and is known only through radiation and that which radiates. Only after the blaze dies out and the heat is no longer felt can the fire be known."

We can now resume our consideration of the mystery of the mental unit, and note wherein it differs from the other permanent atoms; we might then briefly summarise a mass of esoteric information anent the permanent atoms, which will suffice for many years to come as the basis of investigation for occult students. The permanent atoms, and their internal economy, will remain a mystery for a long time, and only a few general indications can here be given.

The fundamental difference between the mental unit and the other two atoms consists in the fact that it contains only four spirillae instead of seven. This is brought about by the very facts of evolution itself, for the mental unit is the first aspect of the personality triad, or of man functioning in the human kingdom on the three lower planes. At his transference into the spiritual kingdom, these three aspects—the mental body, the astral body, and the physical body—are synthesised into the higher by a dual process:

1. His polarisation shifts from out of the lower three atoms into the Triadal atoms.
2. The force which these atoms generate and embody is merged and blended into the higher force points.

A permanent atom is the positive nucleus or germ substance to the sheath wherein it is found. It is that which is the basis of form-building, and it is literally a vibrant point of force, emanating from the second aspect of the Monad, which aggregates to itself, and subsequently builds into form, the negative or third aspect. But it must here be remembered that this second aspect is itself dual, and that in considering the permanent atoms we are dealing with the feminine aspect of the second Person. The spirillae therefore are but streams of force, or second aspect vitality which circulates geometrically within the circumscribing wall of substance, composed of third aspect force or substance. What has been said of objectivity, or of the cosmic atom can be equally well predicated of the permanent atom of man the microcosm:

"The primordial ray is the vehicle of the divine Ray."[72] *Negative force forms a receptacle for positive force. Atoms are but force centres, and the centres as we know of them are but aggregates of force points which have reached a specific point in evolution, and are responding to the first great aspect in some degree, or to electric fire.*

This sentence, is one to be seriously pondered, for it holds hid much information for the student, and when duly comprehended will result in the light of knowledge being shed upon the problems of manifestation. It concerns the secret of the position of the different kingdoms of nature within the logoic body, and their place and part, for all depends upon the type of force which animates, upon the interplay of that force in substance, upon the dual, triple, or united aspect of force, and upon its septenary demonstration in form-building.

Every atom is a focal point of force, the force of substance itself, the life or vitality of the third aspect, the

[72] S. D., I, 108.

life of that cosmic Entity Who is *to the Logos* the negative aspect of electricity.

Every form [73] and aggregate of atoms, is simply a force centre produced by the action of positive force and its interaction with negative energy. It is the vitality of the second aspect working in conjunction with the third, and producing—in time and space—that illusion or maya which temporarily blazes forth, and attracts attention, creating the impression that matter is a concrete something. There is no such thing as concretion in reality;

[73] *Forms.*

1. *Divine ideation passes from the abstract to the concrete or visible form.*
   a. The objective is an emanation of the subjective.—S. D., I, 407.
   b. Impulse is spirit energy causing objectivity.—S. D., I, 349; S. D., I, 683.
   c. The Logos renders objective a concealed thought.—S. D., II, 28.
2. *Three things required before any form of energy can become objective.*—S. D., I, 89.

   1. Privation.....Separation. Initial impulse. Energy. Will.
   2. Form.....Quality or shape. Nature. Love.
   3. Matter.....Objective sphere. Intelligent activity.

   See S. D., III, 561.
3. *Life precedes form.*—S. D., I, 242.
   a. The Thinker ever remains.—S. D., II, 28.
   b. Force of life is the transformation into energy of the thought of the Logos.—See S. D., III, 179.
4. *Spirit evolves through form and out of form.*—S. D., I, 680.
   a. Spirit has to acquire full self-consciousness.—S. D., I, 215.
   b. Form imprisons spirit.—S. D., II, 775.
   c. The principle of limitation is form.—S. D., III, 561.
   d. Spirit informs all sheaths.—S. D., I, 669 note.
   e. Spirit passes through the cycle of Being.—S. D., I, 160.
5. *The devas are the origin of form.*—S. D., I, 488.
   They exist in two great groups:
   a. The Ahhi are the vehicle of divine thought.—S. D., I, 70.
   b. The Army of the Voice.—S. D., I, 124.
   They are the sum-total of the substance of the four higher planes and of the three lower.
6. *There is a form which combines all forms.*—S. D., I, 118.

   See S. D., I, 77.

   This Form is the sum-total of all that is manifested, or the entire solar sphere or system. This contains:
   a. The ten planetary schemes and all that is therein.
   b. All the lesser interplanetary bodies.
   c. The deva and human evolutions.
   d. The kingdoms of nature everywhere.
   e. The involutionary and evolutionary Gods.
   f. Every atom of substance on every plane.
7. *All forms are destroyed periodically.*
   Read carefully S. D., I, 397-401.

there is only force of different kinds, and the *effect* produced on consciousness by their interplay.

Back of all forms and of all substances (as yet but little contacted and realised) lies a third type of force, which utilises these two other factors to produce eventual harmony, and which is itself on its own plane the sum-total of the second. It can be called:

a. The one synthesising Life.
b. Electric fire.
c. The point of equilibrium.
d. Unity or harmony.
e. Pure Spirit.
f. Dynamic Will.
g. Existence.

It is a Force, working through a dual manifestation of differentiated force, through the energy of matter, the coherency of forms, through force centres; and force points. It is FOHAT in triple demonstration, of which the final or third is as yet unknown and inconceivable.

This brings me to the consideration of the fact earlier stated that the mental unit possesses but four of the streams of force. Each of the streams of force in the permanent atoms vibrates to the note of a particular subplane, and serves as the medium for the vitalisation of the matter of the subplane, which is built into any particular body around a permanent atom. It is the force of the Heavenly Man as it animates the cells of His form, and holds them as a coherent unity. Here it must be remembered that, from the point of view of the microcosm, the aspect of pure Spirit or of Electric Fire remains in this solar system as an abstraction. A man can attain group consciousness; he can vibrate to the note of the Heavenly Man in Whose body he is a cell; he can demonstrate in relative perfection fire by friction and solar fire, but it remains for a later mahamanvantara to reveal

the true nature of Spirit. Therefore in man, functioning in the human family, this fact is apparent and the correspondence to be seen. Until he passes out of the three worlds, and until he becomes a Master of the Wisdom, he has this truth concealed in these three aspects. The mental is not a septenary permanent atom, but only responds to four types of force, and not to the entire range of vibrations. Herein lies a reason for tolerance. Until a man is coming consciously under the control of the Ego and is beginning to sense the vibration of the manasic permanent atom, it is useless to expect him to respond to certain ideals, or to grasp certain aspects of truth. The mental unit suffices for his need, and no bridge exists between it and the manasic permanent atom.

Two and a half planes are concerned with the evolution of man, per se, in the fourth kingdom, and he only begins to transcend them as he nears the Path and treads it. From the standpoint of average man in physical incarnation, the egoic consciousness, within the causal periphery, is as abstract as is the Logos viewed as the Dweller within the system. These two and a half planes are of peculiar interest to the Logos, as they embody:

That which, for Him, lies *below* the threshold of consciousness.
Those centres from which logoic kundalini is turning.
That which is not considered a principle.
That which is gradually passing into obscuration.

It is impossible to enlarge further upon this mystery.

4. *Summary.*

Before proceeding further, however, it might be well to sum up some of the facts anent the spirillae and the atom, and then we can take up the subject of the causal body and man, the individual.

1. The four lower spirillae are definitely under the influence of the personality Ray.

2. The fifth and sixth spirillae are more specifically under the egoic Ray, whatever that Ray may be.

3. The fifth spirilla has a peculiar value inasmuch as it synthesises the lower four. It is the third when counting the streams of spiral force from the standpoint of the atomic pole. It vibrates to five types of force.

4. The spirillae are literally ten in number, three major and seven minor. But from the unity point of view, they are the four and the major three, the remaining lesser three being counted as one with their major, inasmuch as they are direct reflections.

5. The permanent atoms are not heart-shaped as portrayed in certain books. A certain number of atoms are of that type but they are not the permanent atoms which are more definitely spheroidal and are slightly flattened at the top, where the correspondence to the polar depression may be found, and equally flattened at the under surface.

6. The arrangement of the spirillae within the permanent atoms varies on each plane and the ones most frequently described are those of the physical plane. The arrangement of these tiny force vortices and their internal economy on each plane is one of the secrets of initiation and may not be revealed. One hint only may be given to guide the student: The astral permanent atom has its internal streams of force arranged so that the spirals do approach quite closely the conformation of a heart, though the pointed end is eliminated. The buddhic permanent atom has its spirillae arranged so as to form approximately a figure eight with a central stream bisecting the double spiral.

7. The closer the approach to reality the simpler will be found the arrangement of the spirallae. These streams of force show a septenary arrangement in the

lower three permanent atoms of man, while the higher three contain but three spirillae—the major three.

8. It should be noted that there are but six permanent atoms connected with human evolution, while a Heavenly Man has but five, and even then only one in the solar system. (The mystery of a planet and its central life has not yet been revealed. It is connected with another manifestation of which as yet nought is known.)

9. It should be remembered that we are dealing with a physical incarnation of these great Entities and that Their permanent atoms, with the exception of the physical, are extra-systemic.

10. The causal body of the Heavenly Men is upon the third subplane of the cosmic mental plane, while that of the solar Logos and those of the three Persons of the logoic Trinity are upon the first subplane.

11. The permanent atoms of men are upon the atomic subplane of each plane, with the one exception of the mental unit. Those of the animal groups are upon the second subplane; those of the vegetable groups are upon the third subplane; those of the mineral groups are upon the fourth subplane. There is, therefore, a close analogy between these focal points of force of the group—human or otherwise—and a chain, a globe, and a round, and in their due application comes enlightenment. The sumtotal of the permanent atoms of any particular kingdom form the streams of force or spirillae in the greater atoms of solar entities or of lunar entities, while the sumtotal of the permanent atoms of man *in the spiritual kingdom* (the three triadal atoms, atma-buddhi-manas) form the spiral streams of force within certain centres.

12. As the permanent atoms become radioactive in due course of evolution, the result within the centre is a marked increase of vibration.

13. The permanent atoms concern solar entities when they are found on or above the higher mental. They

concern lunar entities on the lower mental, the astral and the physical planes.

14. It should be noted that in this solar system the following entities manifest through:

I. One permanent atom . . . the physical.
1. A solar Logos.
2. The three major Rays, or Lords of Aspect.
3. The seven Heavenly Men.
4. The forty-nine Regents of the planetary chains.

II. Two permanent atoms . . . the physical and the astral.
1. The seven Lords of the globes in every chain.
2. The forty-nine Root Manus.
3. The seventy-seven Embodiers of form—a group of solar Lords Who are concerned with form building, working primarily on the first ray.
4. Certain of the Avatars, Who are selected by the Logos to carry a certain type of force at stated intervals and thus further the evolution of the psyche.

III. Three permanent atoms . . . physical, astral, and mental.
1. The Lords of the third Kingdom, the animal. They are seven Entities whose bodies are made up of animal souls just as the Heavenly Men embody for the animal kingdom the manasic principle, which is the goal of the evolutionary process for them.
2. Certain great entities who embody a whole range of existences upon five of the planets, of which the earth is not one, but who in due course of time will come to be recognised as having a powerful effect upon man on the earth, via the three Buddhas of Activity. A hint as to this esoteric influence comes to man in the close connection existing between the Earth and Mercury. As yet it is not possible to enlarge further.
3. The entities who are the sumtotal of those group souls who contain definite permanent triads. Nine triads go to the formation of the body of one of these entities.

IV. Through four permanent atoms . . . physical, astral, mental and buddhic.
1. Eight groups of solar Entities Who form the subjective life of the seven centres in the body of Brahma, viewing Him as a separate cosmic Entity,

dissociated from His two brothers. They are the seven Sons of Fohat, with the eighth Son included, and They are the final differentiation of the forty-nine fires, prior to Their union with the fire of Eros. Thus is it expressed by H. P. B.[74]

2. That Entity Who works through the FORM of a planetary occult Hierarchy, using it as His body of manifestation, and regarding it as the centre through which His force can flow. It should be remembered that all such groups on every planet form a vehicle for the life of a great Individual Who gives to that Hierarchy its distinctive colouring and its unique keynote.
3. A number of solar Deities Who are the radiators of solar magnetism, and the life of *form*.
4. A peculiar group of Beings connected with a certain constellation and the lesser Dragon, who have their habitat on Neptune and work with the sixth principle in the solar system. They take physical form, animated by purified desire, controlled by mind, and are the dispensers of love-wisdom by means of certain of the "Halls of Wisdom" on the various planets. The words "Halls of Wisdom" in their esoteric significance describe a stage of consciousness not a location.

V. Through five permanent atoms . . . physical, astral, mental, buddhic and atmic.

1. The Lords of certain subplanes who work under the Raja-Lord of a plane and who are themselves vibration and activity.
2. The lesser Heavenly Men on the buddhic level, Who reflect Their higher prototypes on the second plane of the system.
3. The entities who are the sum-total of group consciousness on egoic levels, remembering that these groups are differentiated and are formed of aggregates of seven, until there are formed forty-nine groups of seven egoic vehicles forming one group which is the body of this lesser solar Deity. There is a multiplicity of these groups of forty-nine. This has been somewhat stated before when it has been

[74] S. D., I, 139, 144.

announced that a Master with His particular band of disciples and initiates form a group or force centre. These groups have their permanent atoms as do all lives seeking objective expression.

4. The entities who are the sumtotal of the vegetable kingdom in its diversity of manifestation in different globes, chains and schemes.

VI. Through six permanent atoms . . . physical, astral, two mental, buddhic and atmic.

MAN.

All that is here stated is an enlargement of the data given about the "Army of the Voice," [75] and an endeavour to show that many diverse lives (all embodying lesser lives, or embodied in greater ones themselves) are to be found within the various schemes. We have dealt only with those likewise which are superhuman or human, with those who have been or are MEN. We have not dealt with the subhuman, or with the lunar lords or lesser pitris, for their day is not yet, and they progress as the tide of evolution progresses, unconsciously and not self-consciously. We have dealt with these entities and their permanent atoms in connection with their manifestation in a solar system, and have not carried it beyond the solar ring-pass-not. *All the permanent atoms concern physical matter and manifestation.* The highest permanent atom of man, the atmic, is, after all, an atom of the third cosmic ether, and this should be pondered upon and studied. We have considered these various personalities (and the word 'personality' is chosen deliberately, for what are They but personalities, or Beings, in physical incarnation?) from the standpoint of Their lowest force point first. We have discussed the permanent atom as a point of contact with the force of a plane, of a planet, of a chain, of a scheme, or of a system. This should ever be borne in mind.

It is to be recognised that much that is written above

[75] S. D., I, 121.

may seem incomprehensible, but when scientists come to understand and regulate *force,* that which is written here will become plainer; it will be seen that we have dealt with the positive force in all negative forms above, and including the human kingdom.

III. THE EGOIC LOTUS [76]

We must now deal with the subject of the causal body on its own plane from the point of view of FIRE. We have studied it briefly from the more ordinary angle, and in materialistic terms, considering it as a vehicle of rarefied substance, containing within itself the seventh principle of each of the two lower sheaths of the microcosm, and the mental unit. This latter is that which embodies the first aspect in manifestation, and which is analogous to the first logoic aspect—one that in this solar system does not come to full demonstration.

I would like to point out here that in studying the solar system as the physical manifestation of a solar Logos, we are investigating:

a. The physical permanent atom of a solar Logos as contained within the logoic causal body on its own plane.

b. The seven types of force, or the seven logoic spirillae within that permanent atom, this, if real-

[76] *The Egoic Lotus* ". . . the laws of karma are adjusted, the clue being found in the mastery of the sixteen rays of the Ego, for which sixteen rays sixteen mantras or words are given, the real pronunciation being however reserved for initiates only."—*Kali Upanishad.*

"The mystery of the sixteen rays of the Ego will be revealed when the force of the Sacred Tetraktys is merged with that of the Holy Twelve." —*The Old Commentary.*

The Primordial is the Ray and the direct emanation of the first Sacred Four.—S. D., I, 115, 116.

The Sacred Four are:—

Father .....Spirit. Existence. Unity.
The Son .....Soul. Love-Wisdom. Duality.
Mother .....Matter. The trinity.

and their united manifestation making
The active evolving solar system, the logoic ring-pass-not.
This is the Macrocosm.

ised, gives a new outlook upon the subject of plane vibration.

c. There is a close correspondence between the planes and the seven spirillae in the permanent atom of a solar Logos.

We have touched upon these spirillae and their function very briefly, and can now approach the question of the egoic Ray and the fire of mind from the subjective point of view, or in terms of fire.

1. *Centres or Wheels of Energy.*

a. Centres of force. We shall again reach the clarity of vision desirable if we study the subject of monadic development from the angle of vision of the human unit. It has been taught in many occult text books that man has seven centres of force (or ten, according to some calculations); that three of these centres are paramount, and eventually synthesise the other four, or absorb their force or energy. This produces their eventual obscuration, or their passing out of manifestation; they occultly 'die.' This is paralleled in the logoic centres, the planetary schemes, which also in due course of time pass into obscuration, and transmit their energy to the major three schemes. The three main centres in the Microcosm are the Head, the Heart and the Throat.

1. The Head centre	The Monad	Will	Spirit.
2. The Heart centre	The Ego	Love	Consciousness.
3. The Throat centre	The Personality	Activity	Matter.

It will, therefore, be apparent that just as in man these centres are related to the threefold spiritual man in his total development, so the three types of centres—microcosmic or macrocosmic—come gradually more and more under the vitalising power of one of the three aspects of the Logos. These centres are recognised also as focal points of active force, manifesting to the vision

of the clairvoyant as fiery wheels or the flaming petals of a lotus.

b. The causal body . . . monadic heart centre. In studying the egoic body it should be remembered that the causal body is the correspondence in the monadic manifestation to the *heart centre.* It is a flaming wheel of fire within the monadic auric egg, which embraces the five planes of monadic manifestation; it is also seen as the twelve-petalled Lotus. Of these twelve petals, the innermost three are unrevealed, or are embryonic, and hence the causal body is frequently considered as a nine-petalled Lotus, or as a wheel of fire with only nine spokes or whorls. This is essentially true as regards the evolutionary process, but when a man has succeeded in awakening or unfolding the nine petals, or in arousing the fire of the nine spokes or whorls (which is practically consummated at the three major Initiations) the inner three are revealed. They respond to the monadic vibration, to the aspect of pure Spirit; it is the stimulation or revelation of these inner petals, by the One Initiator at the third and fourth Initiations which brings about the final conflagration and the blazing up of the causal body with the subsequent liberation of the central positive Life or Fire.

2. *The Twelve-Petalled Egoic Lotus*

Solar Fire is dual. It is the fire of matter or substance and the fire of mind blended. This makes man the six-pointed Star of Light, for each of these fires is triple. The fire of mind is also in essence dual, bringing in another triplicity, thus making the nine. When a man has awakened the nine fires, and has unfolded the nine petals, and when he has received the stimulus which is imparted at initiation, through being brought into *conscious* contact with the electric spark of his own particular Heavenly Man, they all blend and merge. The

inner three which complete the twelve, and which are concerned with the final, and essentially spiritual stages, of his evolution, are really related more intimately to the evolution of the Heavenly Man, and are connected with the stimulus which He receives Himself in contacting the logoic electric spark, or the pure Spirit aspect of the Logos.

It should here be noted that this ninefold development is hinted at in the *Secret Doctrine* in the various places where H. P. B. deals with the Kumaras [77] or the Heavenly Men, of Whom the microcosm is a reflection. She calls Them the Lords of Knowledge, the Lords of Love and the Lords of Sacrifice. Each of Them is a nine-petalled Lotus in the logoic body. They are the flaming Wheels, and in Their various names, as found in the *Secret Doctrine,* may be discovered the clue to the mystery. Let us realise this clearly, nevertheless, as regards the microcosm, and later extend the idea to the Heavenly Men. Let us picture the nine-petalled egoic lotus, the heart centre in the monadic consciousness, unfolding each of its petals in groups of three upon the three planes of the higher mental. Their unfoldment is worked out. Through the evolutionary process, undergone on the three planes in the three worlds, or within the three Halls of Ignorance, of Learning, and of Wisdom.

a. First Group of Petals—Knowledge Petals:

1. The *Petal of Knowledge* for the physical plane. Through the breaking of the Law and the ensuing suffering the price of ignorance is paid and knowledge is achieved. This unfoldment is brought about through physical plane experience.
2. The *Petal of Love* for the physical plane. Unfolds through physical relationships, and the gradual growth of love from love of self to love of others.

[77] S. D., II, 257.

3. The *Petal of Sacrifice* for the physical plane. This unfoldment is brought about through the driving force of circumstances, and not of free will. It is the offering up of the physical body upon the altar of desire—low desire to begin with, but aspiration towards the end, though still desire. As man in the early stages of his evolution is polarised on the physical, much of this is undergone unconsciously and without any realisation of what is being consummated, but the result in the causal body is seen in a twofold increase of heat or of activity:

   The physical permanent atoms become radioactive or a radiant point of fire.

   The lower three petals become vibrant and begin to unfold until fully developed.

b. Second Group of Petals—Love Petals:

1. *The Petal of Knowledge,* for the astral plane; unfoldment is brought about by the conscious balancing of the pairs of opposites, and the gradual utilisation of the Law of Attraction and Repulsion. The man passes out of the Hall of Ignorance where, from the egoic point of view, he works blindly and begins to appreciate the effects of his physical plane life; by a realisation of his essential duality he begins to comprehend causes.
2. *The Petal of Love* for the astral plane; unfoldment is brought about through the process of gradual transmuting the love of the subjective nature or of the Self within. This has a dual effect and works through on to the physical plane in many lives of turmoil, of endeavour and of failure as a man strives to turn his attention to the love of the Real.
3. *The Petal of Sacrifice* for the astral plane; unfoldment is brought about by the attitude of man as he

consciously endeavours to give up his own desires for the sake of his group. His motive is still somewhat a blind one, and still coloured by the desire for a return of that which he gives and for love from those he seeks to serve, but it is of a much higher order than the blind sacrifice to which a man is driven by circumstances as is the case in the earlier unfoldment. As this threefold enlightenment or unfoldment proceeds, again a dual result is seen:

The astral permanent atom comes into full activity and radiance, as regards five of its spirillae, and the two atoms of the physical and the astral planes are equally vibrant.

The three petals of the central ring of the egoic lotus come also into full unfoldment, and the heart centre of the Monad is seen as a wheel of fire with six of its spokes in full display of energy and rapidly rotating.

c. Third Group of Petals—Sacrifice Petals:

1. *The Petal of Knowledge* for the mental plane; its unfoldment marks the period wherein the man consciously utilizes all that he has gained or is gaining under the law for the definite benefit of humanity.

   Each of the groups of petals is distinguished by a predominant colouring; *Knowledge,* on the physical plane, with the colouring of the other two subsidiary; *Love,* on the astral plane, with the light of sacrifice weaker in tone than the other two, which practically show forth in equal brilliancy. On the mental plane, the light of sacrifice comes to its full display, and all that is seen is coloured by that light.
2. *The Petal of Love* on the mental plane is unfolded

through the conscious steady application of all the powers of the soul to the service of humanity with no thought of return nor any desire for reward for the immense sacrifice involved.

3. *The Petal of Sacrifice* for the mental plane: demonstrates as the predominant bias of the soul as seen in a series of many lives spent by the initiate prior to his final emancipation. He becomes in his sphere the "Great Sacrifice."
This stage can be seen objectively to the eye of the clairvoyant as dual in effect:

   a. The mental unit becomes a radiant point of light; its four spirillae transmit force with intense rapidity.
   b. The three higher petals unfold, and the nine-petalled lotus is seen perfected.

The causal body is then (expressed in terms of fire) a blazing centre of heat, radiating to its group warmth and vitality. Within the periphery of the egoic wheel can be seen the nine spokes rotating with intense rapidity and—after the third Initiation—becoming fourth dimensional, or the wheels "turn upon" themselves.[78] In the midst forming a certain geometrical triangle (differing according to the ray of the Monad) can be seen three points of fire, or the permanent atoms and the mental unit, in all their glory; at the centre can be seen a central blaze of glory growing in intensity as the three inner petals respond to the stimulation. *When the fire of matter, of "fire by friction," becomes sufficiently intense; when the fire of mind of solar fire (which vitalises the nine petals) becomes equally fierce, and when the electric spark at the innermost centre blazes out and can be seen, the*

[78] Bible. Ezekiel, 1:15:21.

entire causal body becomes radioactive. Then the fires of substance (the vitality of the permanent atoms) escape from the atomic spheres, and add their quota to the great sphere in which they are contained; the fire of mind blends with its emanating source, and the central life escapes. This is the great liberation. The man, in terms of human endeavour, has achieved his goal. He has passed through the three Halls and in each has transferred that which he gained therein to the content of his consciousness; he has in ordered sequence developed and opened the petals of the lotus—first opening the lower three, which involves a process covering a vast period of time. Then the second series of petals are opened, during a period of time covering his participation intelligently in world affairs until he enters the spiritual kingdom at the first Initiation; and a final and briefer period wherein the three higher or inner ring of petals are developed and opened.

In closing what may be said on this subject of the egoic Ray and fire of mind, I would request the student to bear the following points in mind:

First. That the order of the development of the petals and the stimulation of the fires depends upon the Ray of the Monad, and the subray upon which the causal body finds itself. This thought would bear expansion, and would prove a fruitful source of study to the occult investigator.

Second. That this unfoldment proceeds slowly in the early stages, and only proceeds with rapidity as the man himself works at it with conscious effort.

The Ego takes no active interest in the development until the second petal in the second series is beginning to open. Before that time, the work proceeds under the

law of its being and through the inherent life of the second Logos which is the life of the petals of the lotus. The life of the first Logos, working through the SELF (who dwells in a form built by the life or energy of the second Logos out of force-substance animated by the life of the third Logos) only responds to opportunity when the above mentioned stage is reached.

Finally: The ceremony of initiation is only undergone when the causal body is in a condition to respond to the Will aspect of the Heavenly Man (the first aspect) and to do this through the glad co-operation of the fully conscious self.

More on this is not now possible, but enough has here been indicated to open up various lines of study. These, if followed, will lead the student to much of practical value and application.

3. *Summary.*

Our next subject concerns itself with the elementals of the mental plane, with the thought forms they animate, and with the consideration of them as force centres, capable of producing results—constructive, if rightly directed; destructive, if left blindly to follow their own course. Before taking up this matter, however, I want to gather together some threads of thought in connection with the matter just dealt with. If we have carefully followed the data given about the egoic manifestation on its own plane, and the fires of the causal body, we shall have noted the close resemblance between that egoic body, viewed as a force centre, and certain aspects of logoic manifestation.

The causal body has been seen as a wheel of fire, containing within its periphery three focal points of energy, the permanent atoms. They are analogous, as earlier pointed out, to the seventh principle of each of the three aspects—will or power, love-wisdom, and active intel-

ligence. Each of these focal points has its own internal economy, as seen in the spirillae, which are essentially streams of force, responding to stimulation and vibration, aroused within and without their limiting ring-pass-not. The internal life of the permanent atom, and that which animates and produces its activity, is the life of the third aspect; the force playing upon it and through it is the life of the second aspect. As evolution proceeds the intensity of the life forces from within and those which affect it from without, grows gradually stronger and stronger, and the light of the permanent atoms increases, the petals of the lotus unfold, and the spokes of the radiatory fire come into action. Bear in mind here, that *the permanent atoms are concerned with the substance aspect of Existence or Becoming, while the petals of the lotus, or the fiery spokes of the wheel, deal specifically with the psychical aspect, or the development of consciousness; the central nucleus, or the three inner petals, embodies the aspect of pure Spirit.*

All three lines of evolution are proceeding simultaneously, and have a reflex action the one upon the other; it is this which produces the consequent perfection of unfoldment. It is neither possible nor desirable to follow each line of this threefold evolution separately, nor to consider them as dissociated from each other. The interplay is too accurate, and the mutual stimulation too important to be neglected by the student of egoic evolution.

It is, as stated elsewhere, through the permanent atoms that the Ego comes en rapport with his objective world; he works upon and through his environment successfully or blindly just in so far as he can energise his permanent atoms, and bring the spirillae out of latency into potency. This only becomes possible as he unfolds the petals of the lotus. It must be remembered that the three lower petals when fully unfolded affect, through

their vitality, the three major spirillae in the physical permanent atom. As the second ring of petals gradually opens, the astral permanent atom undergoes a similar process, leading up to the full arousing of the spirillae within the mental unit.

Here I would point out that there is a slight difference in the case of the mental unit, for the four spirillae of the mental unit are aroused to full activity when *the knowledge petal* of the final three opens. The opening of the remaining two reveal the glowing threefold flower which lies at the centre of egoic manifestation.

It would be wise to sound a note of warning here in connection with this question of egoic unfoldment. What has been said here has been but the formulation of the general plan of egoic unfoldment as interpreted in terms of consciousness or of fire. In studying the subject with due personal application, the student should bear in mind the following facts:

First, that according to the Ray of the Monad, so will the petals unfold. For instance, if the Ray of the Monad is the second Ray, the knowledge petal will be the first to open, but the second petal of love will almost parallel its development, being for that particular type of Ego the line of easiest unfoldment; the knowledge petal will be for it the most difficult to open.

Second, that the effects of one circle of petals opening will be felt within the next circle at an early stage and will cause a vibratory response, hence the greater rapidity of the later stages of unfoldment as compared with the first.

Third, that there exist many cases of uneven or unequal unfoldment. Quite frequently people are found with perhaps two petals unfolded in the first circle and one still in latency, while a petal within the central or second ring may be in full development. This is the explanation frequently of the power in service along

certain lines displayed by some, coupled with a comparatively low stage of development or of consciousness (egoically speaking). This is due to varying causes, such as the karma of the Monad itself on its high plane and the strength of the monadic grip upon the ego; many lives given to a particular line of action, resulting in the setting up of a strong vibration—one so strong that it renders the development of response to subsidiary vibrations difficult of attainment; certain peculiar conditions hidden in the evolution of any particular Lord of a Ray, and the effect of that condition upon a particular group of cells; the group karma of a collection or congery of causal bodies, and their mutual interplay. Every egoic unit or monadic force centre has a definite effect upon the group or community of Egos in which it may have a place, and as the interaction proceeds results are sometimes produced of a temporarily unexpected nature.

These points should be carefully borne in mind by the student of egoic evolution. This whole subject is of interest in that it is the next step ahead for the students of occult psychology. Much will be eventually ascertained which will throw new light upon the possibility of work upon the physical plane for man. The whole secret of success in any endeavour or enterprise is primarily based on two things:

First, the ability of the Ego to work through the personality, using it simply as the medium of expression.

Second, the karma of the egoic group as it becomes more apparent on the physical plane. Hitherto, much has been said and taught about individual karma. Group karma in the future will slowly assume its rightful place in the thought of students, and this will lead to more intelligent co-operation, to a more sympathetic understanding of group responsibilities, and to a more adequate solution of group problems.

The study of occult psychology involves a true conception of the nature of the Ego, or the arousing of the Ego to full activity in manifestation; it will necessitate the sound formulation of the laws of egoic unfoldment, of the methods whereby, petal by petal, the lotus may be brought to perfection, and of the triple nature of its evolution; it will bring about an eventual apprehension of the true meaning of force, and of energy in its dual aspect—internal vibration and external radiation; it will produce the centering of the attention of all advanced students upon the centres—in this case *not* the physical centres on etheric levels but upon the psychical centres, such as the Ego in the causal body and egoic groups. This will produce later a better comprehension of the effect of one consciousness upon another consciousness on the physical plane, and this knowledge will be scientifically utilised to produce specific results in group evolution, and thus some of the world problems will find solution. Finally, the laws of fire will be studied, the nature of heat, of radiation and of flame will be occultly investigated, and the action of one fire upon another fire, the result of radiation from one conscious sphere to another will be realised; the method of arousing consciousness on the different planes by action upon the fires of the causal body and their stimulation will be gradually revealed.

The whole question is slowly, very slowly, coming to the fore in human thought (even though this is little realised) through the study of vocational education, business efficiency, and the place of the human unit in any trade or enterprise. Men are being spoken of and considered in terms of potential force factors, and this is a step in the right direction.

Approaching the same question from the personality standpoint and not the egoic, the time is fast approaching when the emphasis will be laid in education upon

how best the young can be taught to contact their own ego or higher energy; how best they can be led to appropriate the knowledge and ability of their higher self for use on the physical plane; how best they can ascertain their group formation, and thus work along with their group, and in unison with the total energy of that group; how best their threefold lower self—physical, astral, and mental—can be brought into direct alignment with their higher centre of force, and thus draw down a continuous supply of energy for the strengthening of their three vehicles, and their wise manipulation; how best the various spirillae can be awakened and the energy within their own cells released for action. All this will be a thing of gradual evolution, but I have here outlined the trend of the future study, as in the formulation of possibility lies its eventual realisation. Such a process must necessarily be slow. The powers of the ego are stupendous and if released now through the agency of an unready personality would lead to dire disaster. But the time will come, and in the meantime a due apprehension of inherent capacity will profit all who have the intuition to recognise the goal.

SECTION TWO

DIVISION D

THOUGHT ELEMENTALS AND FIRE ELEMENTALS

I. Thought Forms

1. *Their function.*
   - *a.* To respond to vibration.
   - *b.* To provide the vehicle for an idea.
   - *c.* To carry out specific purpose.
2. *The Laws of Thought.*
   - *a.* Three cosmic laws.
   - *b.* Seven systemic laws.

II. Thought Elementals and Devas

1. *The Ruler of Fire . . . Agni.*
   - *a.* Agni and the solar Logos.
   - *b.* Agni and the mental plane.
   - *c.* Agni and the three Fires.
2. *The Five Devas . . . the Greater Builders.*
   - *a.* Introductory statements.
   - *b.* The functions of the devas.
   - *c.* The devas and the planes.
3. *The Solar Angels . . . the Agnishvattas.*
   Introductory remarks.
   - *a.* On the 5th Principle.
   - *b.* On Individualisation.
   - *c.* On Incarnation.
   - *d.* On the Building of the Causal Body.
4. *The Fire Elementals . . . the Lesser Builders.*
   - *a.* Introductory.
   - *b.* Physical plane elementals.
   - *c.* Elementals of the ethers.
   - *d.* Elementals and the Microcosm.

III. Man, as a Creator in Mental Matter

1. *The creation of thought forms.*
2. *The process of thought form building.*

IV. Man and the Fire Spirits

1. *The Will aspect and creation.*
   a. The condition of the magician.
   b. Construction of thought forms.
   c. The occult significance of speech.
2. *The nature of Magic.*
   a. Black magicians and white.
   b. The source of black magic.
   c. Conditions for white magic.
3. *Fifteen rules for Magic.*
   a. Six rules for the mental plane.
   b. Five rules for the astral plane.
   c. Four rules for the physical plane.

Under this division we shall briefly give an outline of the study which we will undertake upon this vast and stupendous subject, for, as it definitely concerns the evolution of man and his power eventually to create, it will be wise for us to take up the matter in some detail.

This section is not intended to give interesting bits of information anent the devas; I only seek to deal with the matter in its practical application to man, and to give as much of the necessary knowledge as will enable a man to control and build his own system, to understand the method of creation and to comprehend somewhat the lesser lives and the paralleling deva evolution with which he may be concerned.

I. THOUGHT FORMS

1. *Their Function.*

It will be noted that in studying this matter we have not started with that which is most apparent, the exoteric form in mental matter, but with the inner life or Idea within the form and with the Laws that govern the crea-

tive aspect. This function of every thought form is threefold:

To respond to vibration.
To provide a body for an idea.
To carry out specific purpose.

Let us first study the logoic thought form and then turn our attention to the thought forms fabricated by the Thinker from the systemic mental planes and in mental matter. We have to note that, in the case of the Logos, all upon which we have to base our conclusions are His physical manifestation, and His quality, psychic nature, aroma, emanation or magnetism, as we see it working out through the form. Hence we are very much handicapped.

a. *Response to Vibration.* It is always recognised in occult circles that the whole object of human evolution is to enable the Thinker to respond to every contact fully and consciously, and thus to utilise his material sheath, or sheaths, as adequate transmitter of such contact. The most easily studied human thought-form is the one the Ego creates through which to function. He builds his sheaths by the power of thought, and the dense physical body is the best sheath that—at any particular stage of evolution—he can at the time manufacture. The same can be predicated of the solar Logos. He builds by the power of thought a body which can respond to that group of vibrations which are concerned with the cosmic physical plane (the only one we can study). It is not yet adequate, and does not fully express the logoic Thinker.

The vibrations to which the systemic thought-form must respond are many in number, but for our purposes might be enumerated as mainly seven:

1. The vibrations of the cosmic physical plane, viewing it as all the matter of that plane which exists

outside the logoic ring-pass-not. It concerns the pranic and akashic fluids and currents.

2. The vibrations of the cosmic astral plane as they affect the physical form of divine manifestation. This involves cosmically the action upon our solar Logos, of the emotional quality of other cosmic entities, and concerns the magnetic effect upon Him of their psychic emanation. This, in view of the fact that His dense physical body is not a principle, is of a more potent nature than the first set of vibrations, as is the case also in man's evolution.
3. Vibrations from that which, within the logoic consciousness, is recognised as the logoic Higher Self, or His emanating source. This brings the solar system within the vibratory radius of certain constellations which have a position of profound importance in the general evolution of the system.
4. Vibrations from Sirius via the cosmic mental plane.
5. Vibrations from the seven Rishis of the Great Bear, and primarily from those two Who are the Prototypes of the Lords of the seventh and fifth Rays. This is a most important point, and finds its microcosmic correspondence in the place which the seventh Ray has in the building of a thought-form, and the use of the fifth Ray in the work of concretion. All magicians who work with matter and who are occupied with form-building (either consciously or unconsciously) call in these two types of force or energy.
6. Certain very remote vibrations, as yet no more appreciable in the logoic Body than is monadic influence in that of average man, from the ONE ABOUT WHOM NAUGHT MAY BE SAID, that cosmic

Existence Who is expressing Himself through seven centres of force, of which our solar system is one.

7. A series of vibrations which will become more potent as our Logos nears that period which is occultly called "Divine Maturity," which emanate from that constellation in the Heavens which embodies His polar opposite. This is a deep mystery and concerns the cosmic marriage of the Logos.

It will be apparent, therefore, how little can as yet be predicated anent the future of the solar system until the vibrations of the sixth and seventh order become more powerful, and their effects can consequently be studied more easily. It is not possible here to do more than indicate the seven types of vibrations to which our solar Logos (functioning in a material body) will in due course of time consciously, and fully, respond. He responds to vibrations of the first, second, third and fourth order quite fully at this time, but as yet (though responding) cannot fully, and consciously, utilise these types of energy. The vibration of the fifth order is recognised by Him, particularly in three of His centres, but is not as yet fully under His control. The other two are sensed, and felt, but so remotely as to be almost outside the range of His consciousness.

In carrying out these ideas in connection with man and the thought forms which he fabricates (such as his material sheaths), the correspondence can be worked out within the system, and from the point of view of the planetary schemes in which man has his place. The work of man as he builds in mental thought matter and constructs forms extraneous to himself, we shall deal with later.

The methods whereby vibratory response is brought about might be enumerated as follows:

Through the factor of time in evolution.
Through extra-systemic stimulation and intensive training, whether for a Logos or a man.
Through the process of Initiation, and the application of the Rods of Initiation.

The factor of evolution is recognised and studied by many schools of thought, esoteric or exoteric. The extra-systemic stimulation involves a large number of factors, but the main two to be remembered are that this stimulation will be applied:

Through the group to the unit.
Through a more evolved "Kingdom of Nature" to a less evolved.

As regards the third factor of Initiation, it must be borne in mind that we are here considering only the great initiations, and not the numerous expansions of consciousness which can be traced through all kingdoms and all manifestations.

In connection with what we have considered above, anent the primary function of a thought-form (the power to respond to vibration) I would emphasise the necessity of remembering that that response must be made by the inner embodied Idea, and that it will then through a complex reflex action, bring about response from the material sheath which veils it. Vibration is the result of subjective impulse, and makes its appeal to the subjective consciousness through impact upon whatever may be understood as substance; this impact is transmitted direct to the inner life, and in due turn is retransmitted to substance in the form of recognition or realisation. An analogous process may be studied in the nerve reactions of the physical frame, and their alliance with the brain consciousness.

As will be seen in the three worlds of man's emprise, man will work as a Creator and will follow a similar pro-

cedure. His thought forms will be constructed of mental matter, chosen specifically because it vibrates to the same type of vibration as the Idea seeking embodiment, and these forms will persist—as does the logoic thought form, the solar system—for just as long as the factor of Will, or dynamic vitality, continues to hold it together.

This brings us to our next point:

b. *To Provide a Body for an Idea.* In this statement we have latent the basic principle of incarnation, and of activity, even of existence itself. It involves the expansion of our idea to include the cosmic mental plane as we consider the Logos, and as the creative faculty of man is studied we are taken to the mental plane of the solar system. One fundamental thought must here be given and pondered upon: *This creative impulse, this tendency towards the concretion of the abstract, this inherent ability to "take form" has its fullest expression as yet in physical matter. The "raison d'être" being that—for man—all substances with which he creates, all forms which he builds, and all processes of concretion which he carries on, are created, built and carried on within the physical body of the Logos.* Herein can be found the reason for the emphasis laid in nature on the sex aspect, and on that of physical reproduction; it can be seen in all the kingdoms of nature, with the exception of the first and fifth. This is a most significant point and the exceptions should be studied in their widest connotation, for they contain the basic mystery of sex on the involutionary path, and on the evolutionary. In them we have the two extremes. It will have been noted that as the idea that the solar system is the physical vehicle of the Logos and His body of manifestation is grasped, many problems become elucidated, and two points especially will gradually be apprehended by the student, if he meditates and studies:

First. That in due course of time, as the Logos

achieves liberation from the trammels of physical matter, the whole objective system will come to be regarded as an idea or concept, clothed in a veil or sheath of subtler matter than the physical, and the logoic body will be viewed as the product of will and desire, and physical matter in any of its grades will not enter into its composition; it will simply be a desire body. This will bring about a condition of affairs inconceivable to us, and only to be somewhat apprehended by the man who can function upon the systemic buddhic plane the fourth cosmic ether. Bear in mind here that our astral plane is but the sixth subplane of the cosmic physical plane and that this provides us with no real grounds from which to reason concerning the cosmic astral plane. Only when the astral plane is a calm receiver of buddhic impulse, or a liquid reflector of that plane (which will not be till the close of the mahamanvantara) shall we be able to formulate any ideas anent the cosmic astral plane.

Second. That the entire sex aspect of manifestation, as we understand it in the different kingdoms of nature, is an expression of the energy of the Logos, as it flows through and stimulates that centre in His body which corresponds to the generative organs. All the creative functions of the vegetable, animal, and human family, viewing them as a whole, are as yet purely physical, and based on lower desire. The desire of the Logos for *physical* incarnation is as yet the dominant note. Later His desire for that will be less and will become transmuted into desire for creation on mental levels only. This is what brings the Destroyer aspect into activity, leading to eventual obscuration, and the physical "death" of the solar system. Indication that this aspect is coming into power will be seen when two great events transpire:

a. The ability of man consciously to create on mental levels, and the consequent transmutation of his lower sex impulses into higher.

b. The mental vitalisation of another large section of the animal kingdom.

When these two things can be seen working out in any round, it will be indicative of a decided mental polarisation of the Logos; we can only become cognisant of this by studying His body of manifestation in its component parts.

What is here predicated anent the logoic thought form can be equally well stated about that of a Heavenly Man, and a planetary scheme. As His cosmic polarisation becomes more mental, and as His cosmic desire nature becomes transmuted, the force that plays through His centres will correspondingly be seen to vary in direction; He will withdraw force from certain of His lower centres and globes; He will cease to be interested in *physical* incarnation, and He will eventually withdraw within Himself. His thought-form will show a gradual diminution of vitality; the dense physical globe will die and pass out of objectivity, and other globes will temporarily hold His life, though not for long. In due course of time the entire scheme will be obscured, and He will function only in His cosmic astral body.

Such is the case too with a chain and its informing Life, viewing a chain as simply a centre in the body of the planetary Logos, yet having its own central factor. This can be seen in the Moon in a most interesting way. The desire of its Occupant was no longer for physical manifestation; He therefore withdrew His life. All that is left is the devitalised shell; the two other aspects have gone and only the third aspect, the inherent life of matter itself, remains gradually to dissipate also as the centuries elapse. In connection with man, a similar con-

dition is seen in the gradual disintegration of the physical body after death; the two other aspects are removed, and the form decays.

As these fundamental facts are grasped, and man begins to appreciate his position as Creator, the entire aspect of the sex question will also change; and emphasis will be laid upon the laws of *mental* creation, on the formulation of thought-forms in a scientific manner, and the dense physical aspect of creation will be in abeyance. When this is so, then will man be coming into his divine right, and the human kingdom be fulfilling its legitimate function. The sex aspect—as at present expressing itself—and the whole process of reproduction is one which man shares with the animal kingdom, and is based upon his animal instincts, and his dense physical nature, which is not a principle. When he is totally emancipated from the animal kingdom, and the third and fourth kingdoms stand distinct from each other, then the sex nature, and the organs of reproduction will be viewed by the average man in a very different manner than at present. Creation will eventually be *the result of thought impulses and not desire impulses;* the process will be then (once the initial impulse on the mental plane has been given), as normal, as safe, and as unconscious as the act of breathing is now. When this is so (and the time is a long way ahead), physical reproduction will still continue, but the physical form will be spoken of in terms of concretion and of energy, and the emphasis will be laid upon that which is to be embodied. This stage will be entered upon when the functions of the etheric body are scientifically grasped and understood and the laws of creative thought are a matter of public knowledge and discussion; it will coincide with a period wherein the animal kingdom will again be under manasic impression, and individualisation will again be permitted.

It will be generally recognised at that time that Spirit-matter are two aspects of the one Unity, and the present terminology of Spirit, and material substance, will have given place to the broader concept of negative and positive energy as the two aspects of the One Energy. All phenomena will then be expressed in force terms, and the sex question—or the union of the male and female, the negative and the positive, on the physical plane—will be redeemed and purified.

An embodied idea, therefore, is literally a positive impulse, emanating from mental levels, and clothing itself in a veil of negative substance. These two factors in turn will be regarded as emanations from a still greater force centre, which is expressing purpose through them both.

A thought form, as constructed by man, is the union of a positive emanation and a negative. These two are the emanations of a Unity, the coherent Thinker.

c. *To Carry Out Specific Purpose.* We touch here upon the most vital element in the building of thought-forms. In our first point we touched upon the aspect of consciousness, or "response to sensation, or feeling," and thus brought into our study of the building process the second aspect logoic, that of the Ego, or the realisation of essential duality. In our second point the more objective aspect was somewhat elaborated, and the tangible form dealt with, thus bringing in the third logoic aspect, that of intelligent substance, or that through which consciousness seeks expression. Now the will or purpose aspect is to be considered, bringing therefore the first aspect logoic, or the "will-to-be" to the fore. When this third point is meditated upon with care, it will be noted (as might be expected) that it includes the other two, and synthesises them.

Certain factors must be borne in mind as we consider these words "specific purpose." By their tabulation

we shall endeavour to make as clear as may be, this very complex matter. The ideas involved are:

The Factor of Identity. Specific purpose is the practical application of the will, or intent, of a conscious intelligent Existence as it shows itself in:

a. Its source.
b. Its mission.
c. Its method.
d. Its objective.

All these will vary according to the nature of the emanating Identity. All thought forms—logoic, planetary, and human—(for no other entities of lesser grade work as mental creators), emanate from a mind, are built for the purpose of carrying out some active work, demonstrate under set rules and laws, and have a definite goal, or expected consummation.

The Factor of Time. Specific purpose in the solar system is the gradual evolution of a definite plan originating in the Mind of the Logos, and slowly, and cyclically, achieving consummation. Three vast periods of time are consumed in the process:

The period of construction, wherein the form is built.
The period of utilisation, wherein the form is occupied, vitalised by a central Life, and employed.
The period of dissolution, wherein the form is devitalised, destroyed and dissipated.

In the first stage, that which concerns the tangible, that which deals with objectivity, is the more emphasised, and of supreme importance. In the second stage, the life within the form, or the subjective consciousness, comes gradually to the fore, and the *quality,* or the psyche of the thought-form, becomes apparent. In the final stage, the thought form (having performed its mission), separates into its basic duality, and will or energy (which lies, as a unity, back of duality), ceases in intent.

The objective life (*spiritual* life where cosmic thought-forms are concerned; *manasic* life when solar thought forms are constructed; and *elemental* life where human thought-forms are built) withdraws and the form dissipates.

In all these cases it will be apparent that only in the study of the development of the *quality* of the thought-form will its inherent purpose be revealed; only as its emanative processes are comprehended will the nature of its mission become recognisable. This is true fundamentally of all forms. Where the relatively unimportant forms—such as those constructed by man at this time—are concerned, this can easily be discovered, and to the trained clairvoyant each form reveals:

By its colour,
By its vibration,
By its direction,
By its keynote

the nature of the inner life, the quality of its vibration and the nature of its goal. In the summation of all these points will the purpose reveal itself.

The Factor of Karma. Every thought-form comes under the law of Karma through the effect it produces. At this stage in the history of the system—that vast transitional stage between dense physical life and existence in the logoic etheric body—it is not easy for us to differentiate between those thought forms which are effects and those which are causes. It should be remembered here that *only cosmic and solar lords formulate thoughts.* The lunar Lords and all lesser intelligences do not do so. Therefore, the two above mentioned groups come under karmic law. They only are self-conscious, and therefore responsible. Where self-consciousness is not, there is no responsibility. Hence animals are not held to be responsible, and though they

suffer on the physical plane and in their physical vehicles, on the subtler planes they are freed from karma, for they have neither memory nor anticipation; they lack the correlating faculty and as the spark of mind is missing, they are held free from the law of retribution, except where the physical body is concerned. The reason for the suffering in the animal kingdom is hidden in the mystery of the sin of the mindless,[80] and in that terrible period spoken of in the *Secret Doctrine,* which resulted in abortions and distortions of all kinds. Had this period not occurred, and this particular type of "miscarriage of purpose" not taken place, we should not have had the fearful karmic relationship which now exists between the third and the fourth kingdom in nature.

The effect of the life and persistence of a thought-form, if maleficent and destructive, works out as "evil karma" in the group in which the emanator has a place. This is what is meant by there being no karma attached to the working out of a good and altruistic deed.

The Factor of the Lesser Builders. Here a most interesting factor comes in upon which we shall enlarge later, when considering the elementals. The specific purpose of a thought-form is connected very closely with the type of deva essence of which it is constructed, and (in connection with man on the mental plane), with the type of elemental which he can control, and send forth as the occupier, or vitalising agency of the thought-form. Roughly speaking, a *solar Logos* works only through the greater Builders, the Manasaputras in Their

[80] *The sin of the Mindless.* See S. D., II, 195, 201. This sin has to do with the period of the Separation of the Sexes in the early third rootrace, the Lemurian. The same historical fact is hinted at also in the Bible in Genesis VI, 2:4.

"They (the sexes) had already separated before the ray of divine reason had enlightened the dark region of their hitherto slumbering minds, and had *sinned.* That is to say, they had committed evil unconsciously by producing an effect which was unnatural."

See also S. D., II, 721, 728.

various grades on the two higher planes of the solar system. He works through Them, and sends Them forth upon the mission of constructing, and vitalising the systemic thought-form, with a specific purpose in view. The *planetary Logoi* work primarily through the Builders of the next three planes (atma-buddhi-manas), who construct and control the work of the planetary schemes. *Men* work through the builders of the lower mental planes, and the astral plane, for the human thought-forms are kama-manasic; the physical plane builders are swept automatically into action by the force of the currents, and energies set up in subtler matter, by the great Builders.

The inserted tabulation opposite may make this clear.

If the table is carefully studied, it will be seen that the fivefold earlier enumeration concerns the most important kingdoms in nature, whilst the final two are peculiarly interesting in that the mineral kingdom can in no sense be considered a principle, but simply the densest point of concretion of the abstract, and that the vegetable kingdom has a peculiar place in the economy of the system as the transmitter of the vital pranic fluid; the vegetable kingdom is definitely a bridge between the conscious and the unconscious. Here I am using these words in thir broadest and most general sense. Though it is known that the mineral kingdom has a consciousness of its own, yet *sensation* is more distinctly recognisable in the second kingdom, and the distinction between the consciousness of the mineral and that of the animal is so vast that their respective consciousnesses are basically unlike. Between these stands the vegetable kingdom, approximating more generally the animal consciousness than the mineral, and having a most esoteric relationship to the deva evolution.

All these kingdoms of nature are "forms of thought"; all have body, vitality, quality and purpose, and all are

TABULATION IV

THE BUILDING ENTITIES

	Quality	*Entity*	*Centre*	*Personality*	*Kingdom*	
1.	Atma	Logos	Head (Brain)	Grand Heavenly Man	Seventh	Unity
2–3	Buddhi manas	Planetary Logos	Heart and Throat	Heavenly Men	Sixth and Fifth	Duality
4.	Mental	Man	Solar Plexus	Man	Fourth	Triplicity
5.	Astral	Animal	Base of spine Generative Organs		Third	Duality
6.	Etheric	Vegetable	Spleen		Second	Transitional
7.	Dense	Mineral	None		First	Unity

sent out by a greater life than their own upon a specific mission; they are sent forth by those who are self-conscious and are a blend of mind, spirit and objective form. Only the self-conscious can create, and only they are capable of purpose, of co-ordination, of direction and control.

Even though it may seem that much has been left unsaid, yet in due consideration of the above four points in connection with "purpose" in a thought-form, much can be worked out by the student himself.

In extending these ideas to a solar Logos, many questions of interest arise which are profitable only in so far as they expand the concept, and widen the horizon of the Thinker. The logoic purpose is not yet comprehensible to man; it does not profit him to meditate thereon, yet in the formulation of ideas, and their apprehension by thinkers may come the gradual dawning of a day of recognition, and a subsequent co-operation with that divine purpose. Let us, therefore, formulate some of these questions, leaving the future to reveal the answer:

1. What may be the purpose of the present incarnation of the solar Logos?
2. What is the purpose which may perhaps be working out in our own planetary scheme and what is the basic plan of our planetary Logos?
3. Wherein does it differ from other planetary schemes?
4. What is the purpose lying back of the relation existing between our Earth and Venus?
5. Is the purpose of the animal kingdom, as a whole, in any way to be ascertained?
6. What is the purpose back of the present root-race evolution? Can we realise it?
7. What is the purpose behind the differing national forms?

Let us next bring the whole idea down to a more practical basis, and formulate questions along the following lines:

1. In what type of matter do I usually formulate thoughts?
2. What is the psychic quality of my thought-forms?
3. With what specific purpose do I use mental matter?
4. Do I work in mental matter consciously or unconsciously?
5. Do I vitalise my thought-forms with a high or a low order of entity?
6. Do I study the laws of construction?
7. Do I realise the power of the will to vitalise?
8. Do I destroy thought-forms when they have accomplished their purpose by a conscious act of the will?
9. Do I make forms which bring karmic effects, or do I build those which go to the good of the group?

Many such thoughts will arise, and in the study of thought man learns the laws of being.

2. *The Laws of Thought.*

There are three great laws, that we might term the fundamental laws of the cosmos, of that greater system (recognised by all astronomers), of which we form a part, and seven laws inherent in the solar system. These seven we might consider secondary laws, though, from the standpoint of humanity, they appear as major ones.

a. *Three Cosmic Laws.* The first of the cosmic laws is the *Law of Synthesis.* It is almost impossible for those of us who have not the buddhic faculty in any way developed, to comprehend the scope of this law. It is the law that demonstrates the fact that all things—abstract and concrete—exist as one; it is the law governing the thought form of that One of the cosmic Logoi,

in Whose consciousness both our system, and our greater centre, have a part. It is a unit of His thought, a thought form in its entirety, a concrete whole, and not the differentiated process that we feel our evolving system to be. It is the sumtotal, the centre and the periphery, and the circle of manifestation regarded as a unit.

The second law is the *Law of Attraction and Repulsion.* Fundamentally, the law describes the compelling force of attraction that holds our solar system to the Sirian; that holds our planets revolving around our central unit, the sun; that holds the lesser systems of atomic and molecular matter circulating around a centre in the planet; and that holds the matter of all physical plane bodies, and that of the subtle bodies co-ordinated around their microcosmic centre.

The third law is the *Law of Economy,* and is the law which adjusts all that concerns the material and spiritual evolution of the cosmos to the best possible advantage and with the least expenditure of force. It makes perfect each atom of time, and each eternal period, and carries all onward, and upward, and *through,* with the least possible effort, with the proper adjustment of equilibrium, and with the necessary rate of rhythm. Unevenness of rhythm is really an illusion of time, and does not exist in the cosmic centre. We need to ponder on this, for it holds the secret of peace, and we need to grasp the significance of that word through, for it describes the next racial expansion of consciousness, and has an occult meaning.

In the nomenclature of these laws much is lost, for it is wellnigh impossible to resolve abstractions into the terms of speech, and not lose the inner sense in the process. In these laws we again have the threefold idea demonstrated, and the correspondence, as might be expected, holds good.

The Law of Synthesis..The Will Aspect....1st Aspect.
The Law of Attraction.The Love Aspect....2nd Aspect.
The Law of Economy..The Activity Aspect.3rd Aspect.

b. *Seven Systemic Laws.*—Subsidiary to the three major laws, we find the seven laws of our solar system. Again we find the law of analogy elucidating, and the three becoming the seven as elsewhere in the logoic scheme. In each of these seven laws we find an interesting correlation with the seven planes. They are:

1. *The Law of Vibration,* the basis of manifestation, starting on the first plane. This is the atomic law of the system, in the same sense that on each of our planes the first subplane is the atomic plane.
2. *The Law of Cohesion.* On the second plane cohesion is first apparent. It is the first molecular plane of the system, and is the home of the Monad. Divine coherency is demonstrated.
3. *The Law of Disintegration.* On the third plane comes the final casting-off, the ultimate shedding of the sheaths, of the fivefold superman. A Chohan of the sixth Initiation discards all the sheaths beneath the monadic vehicle, from the atmic to the physical.
4. *The Law of Magnetic Control* holds sway paramountly on the buddhic plane, and in the development of the control of this law lies hid the control of the personality by the Monad via the egoic body.
5. *The Law of Fixation* demonstrates principally on the mental plane and has a close connection with manas, the fifth principle. The mind controls and stabilises, and coherency is the result.
6. *The Law of Love* is the law of the astral plane. It aims at the transmutation of the desire nature, and links it up with the greater magnetism of the love aspect on the buddhic plane.
7. *The Law of Sacrifice and Death* is the controlling factor on the physical plane. The destruction of the form, in order that the evolving life may progress, is one of the fundamental methods in evolution.

The Intermediate Law of Karma.—There is also an intermediate law, which is the synthetic law of the sys-

tem of Sirius. This law is called by the generic term, the Law of Karma, and really predicates the effect the Sirian system has on our solar system. Each of the two systems, as regards its internal economy, is independent in time and space, or (in other words), in manifestation. We have practically no effect on our parent system, the reflex action is so slight as to be negligible, but very definite effects are felt in our system through causes arising in Sirius. These causes, when experienced as effects, are called by us the Law of Karma, and at the beginning they started systemic Karma which, once in effect, constitutes that which is called *Karma* in our occult and oriental literature.

The Lipika Lords of our system, the systemic Lords of Karma, are under the rule of a greater corresponding Lord on Sirius.

We have therefore:

1. The three cosmic laws of Synthesis, Attraction and Economy.
2. The Sirian law of Karma.
3. The seven laws of the solar system.

As we have been told, our seven major vibrations are the vibrations of the lowest cosmic plane; there is our habitat. Our Logos Himself, the heart of His system, is on the cosmic astral plane; he is polarised there. Just as the units of the fourth Creative Hierarchy, the human, are evolving through the use of physical bodies, but are polarised at this time in their astral vehicles, so we have seen that the objective solar system forms the physical body of the Logos, though His polarity is in His astral body. It is significant that in this greater manvantara, the Logos is to take the fourth cosmic Initiation. A hint which may enlighten lies in the correspondence which exists between this statement and the

fourth root-race development, and this, the fourth or astral round.[81]

The system of the Sirian Logos is on the cosmic mental plane, and in a subtle way, incomprehensible to us, our Logos, with His system, forms a part of a still greater Logos. This does not involve loss of identity, though the matter is too abstruse to express more adequately. It is in this analogy that the basic idea can be found of all teaching given out about the Grand Heavenly Man. The whole conception of these laws is bound up in this idea. We have the three laws of the cosmic higher planes, holding in a synthesis of beauty the greater and the lesser system. Next we have the great law of Sirius, the Law of Karma, on the third subplane of the cosmic mental plane, which law really controls our Logos, and His actions, in the same way as the ego—in due course of evolution—controls the human personality.

We need to remember that, under the Law of Correspondences, we shall have a relationship in the Cosmos, similar to that existing in the microcosm between the ego and the personality. The suggestion holds much that we might consider with benefit. We must not, however, carry the analogy too far; as we have not yet evolved to where we have planetary consciousness, still less systemic, how can we really expect even to conceive of the A B C of cosmic truth. Just broad hints, wide conceptions, and generalities, are as yet possible. Of one thing we can be sure, and that is that *identity ever remains.*

Let me explain by illustration:

Each one of us, in due process of evolution, forms part of one of the Heavenly Men, Who Themselves form the

[81] *The present Round,* which is the fourth, is the one in which desire, or response to contact and sensation is being brought to its fullest expression. In the next round, the fifth, the fifth principle of mind, or manas, will reach fruition.

seven centres in that greater Heavenly Man, the Logos. Yet, though we are merged with the whole, we do not lose our identity, but forever remain separated units of consciousness, though one with all that lives or is. In like manner our Logos loses not His identity, even though He forms part of the Consciousness of the Logos of Sirius. In His turn, the Sirian Logos forms one of the seven Grand Heavenly Men, who are the centres in the body of ONE OF WHOM NOUGHT MAY BE SAID.

The Laws and the Planes.—We might, while studying the seven laws of the solar system, take them plane by plane, showing certain things—three in all:

1. We might study their effect as they demonstrate on the path of involution.
2. As they manifest on the path of evolution, or return.
3. We might also touch on the laws as they affect the human and deva organisms that evolve by means of them.

As we do this, we shall gradually get a broad general idea of how this system of ours (the thought-form of the Logos), was gradually built up, how it is controlled and held together, and how numerous and intricate are the interrelations. Certain fundamental hypotheses are assumed, which must form the background for all we would say. We must assume first that a Builder, or some Creative Mind, is working to bring about an ordered production, and is seeking to manifest through a demonstrable objective. The objective universe is but the product of some subjective mind. Next we must posit that the material for the building of this universe lay ready to the hand of the Builder, and that this material itself is the fruit of some previous system, all that is left of some past consummated product. Given, therefore, the Builder and the material, we must next accede

to the proposition that this Builder proceeds with His building under some definite laws that guide His choice of material, that control the form that He erects, and that indicate to Him the process to be followed in the consummating of His idea. We must not forget that three great symbols stand, in the mind of the Logos, for each of His three systems, that the whole exists for Him as a concrete thought-form, for He is learning to manipulate the matter of the cosmic mental plane on concrete levels, in the same way that man is working on the laws of thought, and on the building of thought-forms.

It is impossible to do more than sense the symbols of the systems past and present. Perhaps if we could visualise a swastika of ten arms revolving at right angles, of a radiant green colour, all the ten arms emanating from a central blazing sun, we might have some idea of the thought-form that formed the basis of *System I, the activity system.* The basic thought-form for *the second system* embodies the green swastika of the first manifestation, and adds to it concentric and interlaced circles in blue, in groups of three, linked by one large circle. Both symbols are, of course, in the higher dimensions. The symbol for the next system is unknown. After grasping and conceding these three basic ideas, we can now proceed to the working out of the laws of the system on the seven planes, remembering always that these seven laws hold good on the numerically corresponding subplane on each plane. Let me briefly illustrate:

The fourth law, Magnetic Control, for instance, holds sway on the fourth subplane of each plane, in the fourth round, and in the fourth root-race specially. We shall then have the correspondence as follows:

4th Law .....Magnetic Control.
4th Ray .....Harmony or beauty.
4th Plane .....The buddhic.

4th Subplane ....Buddhic Magnetic Control.
4th Round .....Dense Physical Magnetism, controlling sex manifestation on the physical plane, and inspired by astral desire, the reflection of the buddhic.
4th Root-Race ...The Atlantean, in which the above qualities specially demonstrated.

1. *The Law of Vibration.*—This is the law of the first plane, and it governs all the atomic subplanes of each plane. It marks the beginning of the work of the Logos, the first setting in motion of mulaprakriti. On each plane the vibration of the atomic subplane sets in motion the matter of that plane. It is the key measure. We might sum up the significance of this law in the words, "light" or "fire." It is the law of fire; it governs the transmutation of differentiated colours back to their synthesis. It controls the breaking up of the One into the seven, and then the reabsorption back into the One. It is really the basic law of evolution, which necessitates involution. It is analogous to the first movement the Logos made to express Himself through this solar system. He uttered the Sound, a threefold Sound, one sound for each of His three systems, and started a ripple on the ocean of space. The Sound grows in volume as time progresses, and when it has reached its full volume, when it is fully completed, it forms one of the notes in the major cosmic chord. Each note has six subtones, which, with the first, make the seven; the Law of Vibration, therefore, comprises eighteen lesser vibrations and three major, making the twenty-one of our three systems. Two multiplied by nine (2x9), makes the necessary eighteen, which is the key number of our love system. Twenty-seven holds hid the mystery of the third system.

On the path of involution, the seven great Breaths or Sounds drove to the atomic subplane of each plane, and

there the basic vibration repeated in its own little world the method of logoic vibration, giving rise itself to six subsidiary breaths. We get the same correspondence here as we did in the matter of the Rays, for we shall find that the lines of vibration are 1-2-4-6. Logically this would be so, for involution is negative, receptive, and corresponds to the feminine pole, just as the abstract rays were 2-4-6. This truth requires meditation, and an attempt to think abstractly; it is linked to the fact that the whole second system is receptive and feminine; it concerns the evolution of consciousness of the psyche.

On the path of evolution this law controls the positive aspect of the process. All is rhythm and movement, and when all that evolves on each plane attains the vibration of the atomic subplane, then the goal is reached. When, therefore, we have achieved the first main vibrations, and have perfected vehicles for all evolutions (not merely the human), of fivefold atomic subplane matter, then we have completed the round of evolution for this system. In the coming system we shall add the next two vibrations that complete the scale, and our Logos will then have completed His building.

The fourth Creative Hierarchy, that of the human Monads, has to learn to vibrate positively, but the devas proceed along the line of least resistance; they remain negative, taking the line of acquiescence, of falling in with the law. Only the human Monads, and only in the three worlds, follow the positive line, and by resistance, struggle, battle and strife learn the lesson of *divine* acquiescence. Yet, owing to the increase of friction through that very struggle, they progress with a relatively greater rapidity than the devas. They have need to do this, for they have lost ground to make up.

The Law of Vibration is the law of progress, of movement and of rotation. On the seventh or lowest plane, the vibration is slow, clogged and lethargic from the

standpoint of the first, and it is in learning to vibrate or to rotate more rapidly, that we mount the path of return. It involves, therefore necessarily, the building in of finer matter into the vehicles, both deva and human. In this second system, on the five planes of human evolution, we have the five vehicles—physical, astral, mental, buddhic and atmic—which have all to be purified, rarefied, intensified and refined. In the two lowest, the physical and the astral, only matter of the five higher subplanes, of their respective planes, is to be found, for the two lowest subplanes are too low for deva or human bodies; they were dominated in the first system. The mental body is the first in which we find matter of all the subplanes. The aim of evolution for us is love dominated by intelligence—or intelligence dominated by love, for the interaction will be complete. The human race came into the chain at a point where it naturally took bodies of the fifth astral and physical subplanes, and we can see here an analogy to the coming into the fourth root-race of the more advanced Egos.

2. *The Law of Cohesion.*—This is one of the branch laws of the cosmic Law of Attraction. It is interesting to notice how this law demonstrates this Love-System in a threefold manner:

On the plane of the Monad, as the law of cohesion, the law of birth, if we might use that term, resulting in the appearance of the Monads in their seven groups. Love the source, and the Monad of love, the result.

On the plane of buddhi, as the law of magnetic control. It shows itself as the love-wisdom aspect, irradiating the ego, and eventually gathering to itself the essence of all experience, garnered, via the Ego, through the personality lives, and controlled throughout from the plane of buddhi. Magnetism, and the capacity to show love, are occultly synonymous.

On the astral plane, as love demonstrating through the

personality. All branches of the law of attraction, demonstrating in this system, show themselves as a force that ingathers, that tends to coherence, that results in adhesion, and leads to absorption. All these terms are needed to give a general idea of the basic quality of this law.

This law is one of the most important of the systemic laws, if it is permissible to differentiate at all; we might term it the law of coalescence.

On the path of involution it controls the primal gathering together of molecular matter, beneath the atomic subplane. It is the basis of the attractive quality that sets in motion the molecules and draws them into the needed aggregations. It is the measure of the subplanes. The atomic subplane sets the rate of vibration; the Law of Cohesion might be said to fix the colouring of each plane. It is the same thing in other words. We need always to remember in discussing these abstract fundamentals that words but dim the meaning, and serve but as suggestions and not as elucidations.

In manifestation the cosmic Law of Attraction controls all these subsidiary laws, just as the Law of Synthesis governs pralaya and obscuration, and the law of Economy deals with the general working out, along the line of least resistance, of the logoic scheme. During manifestation we have most to do with the Law of Attraction, and it will be found, on study, that each subsidiary law is but a differentiation of that law.

This second law of the system governs specially the second plane, and the second subplane on each plane. It might be interesting to work this out and trace the underlying correspondence, bearing in mind always that all that can be done is to point out certain things, and indicate lines of thought that may lead, if pursued, to illumination.

Ray Two and Law Two are closely allied, and it is

interesting to realise that it is on the second subplane of the monadic plane that the majority of the Monads have their habitat; there are a few Monads of power or will on the atomic subplane, but their numbers are not many, and they simply form a nucleus in evolutionary preparation for System III, the power system. The majority of the Monads are on the second subplane and they are the Monads of love; on the third subplane can be found quite a number of the Monads of activity, but numerically not as many as the Monads of love. They are the failures of System I.

There is a direct channel, as we know, between the atomic subplane on each plane. This is more or less true of each subplane and its corresponding higher subplane numerically, and there is, therefore, a direct and quite expansive channel between the second subplane on all planes, enabling the Monads of love to link up with peculiar facility with all their vehicles when composed of second subplane matter. After initiation, the causal body is found on the second subplane of the mental plane, and monadic control then commences.

The Monads of love return (after life in the three worlds and the attainment of the goal) to their originating second subplane, that being also the goal for the monads of activity who have to develop the love aspect. In the five worlds of human evolution both groups of Monads have to control atomic and molecular matter, as well and this is done by the utilisation to the full (as full as may be possible in this second system), of the will or power aspect.

The "Kingdom of God suffereth violence and the violent take it by force," or by Will or power. It is not Will, as we shall know it in the final system but it is Will as known in this system, and it has to be utilised to the uttermost by the evolving Monad in his struggle to control each *atomic* subplane. The Monads of power have

a much greater struggle, and hence the fact so often apparent that people on what we term the power Ray, have so often a hard time, and are so frequently unlovable. They have to build in on all the six planes the love aspect, which is not prominent in their development.

A hint has been given us as to the approximate figures governing the Monads:

35 Thousand million Monads of love.
20 Thousand million Monads of activity.
5 Thousand million Monads of power.

making a total of sixty thousand million human Monads. The Monads of power, though in manifestation, are as yet very rare in incarnation. They came in, in large numbers, at the close of the moon chain, and will come in again in full numerical strength in the last two rounds of the present chain.

We might now briefly trace the correspondence in the second round and the second root-race, showing how the Law of Cohesion was specially active at these periods. A condition of nebulosity of a pronouncedly volatile condition, marked the first round and race. Movement, and the accompaniment of heat, is their distinguishing quality, much as in System I, but in the second round, and also in the second race, a definite cohesion is noticeable, and form is more clearly recognisable in outline. Cohesion is also plainly to be seen as the distinguishing feature of our present system, the second. It is the aim of all things to unite; approximation, unification, a simultaneous attraction between two or more is ever to be seen as a governing principle, whether we look at the sex problem, or whether it demonstrates in business organisation, in scientific development, in manufacture, or in politics. Well might we say that the *At-one-ment* of the many separated is the keynote of our system.

One more suggestion may be given: On the path of

evolution this law governs the gathering together and the segregation of matter; on the evolutionary path it controls the building of forms. It has been stated that the matter of the lowest subplane forms the basis of a new plane; therefore we have on the atomic subplane a point where merging takes place, which makes it a plane of synthesis, just in the same way the first or logoic plane is the plane of synthesis for this system. There takes place the merging of evolution into an inconceivably higher state.

3. *The Law of Disintegration.*—This is the law that governs the destruction of the form in order that the indwelling life may shine forth in fullness. It is another aspect of the Law of Cohesion—the reverse side (if one might so express it), and is just as much a part of the divine plan as that of attraction. It is one of the laws that ends with the solar system, for the great laws of attraction, cohesion and love last on into that which is to come. The Law of Disintegration has its correspondence in cosmic law, but it is almost incomprehensible to us. The Law of Economy holds the key to this law. When the Monad has circled through all disintegrating forms, and has achieved the sixth Initiation, it is resolved into its primal monadic source, and the five lesser sheaths are destroyed. Later on the Monads themselves are synthesised, not disintegrated. This law controls only from the third plane, and ceases action in this particular fashion when the third plane is transcended.

This law is one of the most difficult for the race to understand. Some of its workings (those on the path of evolution), can be seen and somewhat comprehended, but on the path of involution, or of construction, the working out of the law is not so apparent to the superficial observer.

On the path of involution it controls the process of the

breaking up of group souls; it governs the periods when the permanent triads are transferred from one form to another; it works through the great world cataclysms, and we need to remember that it governs, not only the physical plane catastrophes (as we erroneously term them), but the corresponding cataclysms on the astral plane, and the lower levels of the mental plane. It governs physical plane disruptions, especially those affecting the mineral world; it controls the disintegration, on the astral plane, of thought-forms; it dissolves the astral vehicle when left behind, and the mental likewise. The dissipation of the etheric double is the result of its working.

Again we can correlate this law with that of Attraction, for the two interact upon each other. This law breaks up the forms, and the Law of Attraction draws back to primal sources the material of those forms, prior to rebuilding them anew.

On the path of evolution the effects of this law are well known, not only in the destruction of the discarded vehicles touched upon above, but in the breaking up of the forms in which great ideals are embodied,—the forms of political control, the forms in which nature itself evolves, apart from those in which individual consciousness manifests, the great religious thought-forms, the philanthropic concepts and all the forms which science, art, and religion take at any one particular time. All eventually break under the working of this law.

Its workings are more apparent to the average human mind in its manifestations at this time on the physical plane. We can trace the connection between the atmic and the physical plane (demonstrating on the lower plane as the law of sacrifice and death), but its effect can be seen on all the five planes as well. It is the law that destroys the final sheath that separates the perfected Jiva. It has not yet been fully brought out

(for the law of correspondences has been little studied, nor is it readily apparent), that on the third subplane of each plane this law works in a special manner, causing a very definite breaking-up of something that is tending to separation. Like all that works in the system, the process is slow; the work of disintegration begins on the third subplane, and is finished on the second, when the Law of Disintegration comes under the influence of the Law of Cohesion, the disintegration having effected that which makes cohesion possible. We can see an illustration of this on the mental plane. The causal body of the average man is on the third subplane, and as a man becomes fit for the merging into the Triad, that causal body has to be discarded and done away with. Under the Law of Sacrifice and Death, the disintegration is begun on the third level and is consummated on the second, when the man merges with the Triad, preparatory to the final merging with the Monad.

Another illustration of the same thing can be found on the physical plane. When a man has reached the point where he can sense and see the fourth ether, he is ready for the burning away of the etheric web, which has its location midway between the third and second subplane matter which composes his physical body. When this disintegration is effected, the man merges with his astral vehicle, establishing a consequent continuity of consciousness. This correspondence, and this disintegration, can be traced on each plane, till finally on the atmic level on its third subplane comes the final disintegration, which results in a merging with the monadic consciousness.

The third Ray, that of adaptability or activity, has a close connection with this law. It is through activity (or the adaptation of matter to need), that the form comes into being; through activity it is employed, and through that very adaptation it becomes a perfect form,

and at the moment of perfection loses its usefulness; it crystallises, breaks, and the evolving life escapes to find for itself new forms of greater capacity and adequacy. It is so in the life of the reincarnating Ego; it is so in the rounds and races of humanity; it is so in the solar system; it is so in all cosmic processes.

In the third chain, the moon chain, we have an interesting related fact. On the moon chain the point of attainment for the individual was the arhat or fourth Initiation,—the initiation which marks the final breaking with the three worlds, and the disintegration of the egoic body.

At the end of the third root-race came the first of the great cataclysms that broke the race form, and inaugurated a new one, for it was the first definitely human race as we now know it. The analogy will be found to hold good no matter from what angle the subject may be studied. In the third subrace a correspondence can be traced, though it is not yet apparent to the circumscribed vision which characterises most of us. Close proximity to an effect often veils a cause.

4. *The Law of Magnetic Control.*[82]—This law is the basic law controlling the Spiritual Triad. Through this law, the force of evolution drives the Ego to progress through the cycle of reincarnation back to union with his kind. Through separation he finds himself, and then—driven by the indwelling buddhic or Christ principle—transcends himself, and finds himself again in all selves. This law holds the evolving lower self in a coherent form. It controls the Ego in the causal body, in the same way that the Logos controls the Monad on the second plane. It is the law of the buddhic plane; the

[82] Note the correspondence that can be traced here. On the second plane we have the Law of Cohesion—love. On the second plane of the manifesting Triad, the Law of Magnetic Control—love. Again lower down on the second plane of the Personality, the Law of Love. The accuracy of the analogy is quite interesting, and provides room for speculation.

Master is one Who can function on the buddhic levels, and Who has magnetic control in the three worlds. The lower is always controlled from above, and the effect the buddhic levels have on the three lower is paramount, though that is scarcely yet conceded by our thinkers. It is the Law of Love, in the three worlds, that holds all together, and that draws all upward. It is the demonstration, in the Triad, of the Law of Attraction.

On the path of involution this law works with the permanent atoms in the causal body. It is the buddhic principle, and its relation with the lower permanent atom of the Triad is the mainspring of the life of the Ego. On the path of descent it has much to do with the placing of the permanent atoms, but this matter is very abstruse, and the time has not yet come for further elucidation. At the third outpouring, (in which the fourth kingdom, the human, was formed), it was this Law of Magnetic Control that effected the juncture of astro-animal man, and the descending Monad, using the spark of mind as the method of at-one-ment. Again we can see how it works. The monadic plane, the buddhic plane, and the astral plane are all three closely allied, and we find there the line of least resistance. Hence the facility with which the mystic contacts the buddhic and even higher planes. The lines of least resistance in the three systems are:

System I. Physical, mental, and atmic.
The atmic was the highest point of achievement in that system.
II. Astral, buddhic and monadic.
III. Mental, atmic and logoic.

Note the correspondence therefore to be seen between the fourth kingdom and the working of this, the fourth law. It is of vital moment in this fourth chain.

As regards human evolution, this fourth law is of prime importance at this time. The aim of human en-

deavour is both to be controlled by this law, and likewise to wield it in service. It is the law whereby sex expression, as we know it, is transmuted and elevated; sex is only the physical plane demonstration of the Law of Attraction; it is the working out of that law in the human kingdom, and in all the lower kingdoms, too. The love of all that breathes, and the attraction that works out in service, is the same thing as demonstrated in the Triad. Sex expression, the coming together of two, becomes transmuted into the coming together of many for acts of service, which will give birth to new ideals, and to a new race—the spiritual.

Here I might point out a numerical fact that may be of interest in connection with the fourth hierarchy. This human hierarchy is the fourth, as we know, yet if we count the five hierarchies that have passed on, it is in reality the ninth. Nine is the number of initiation, the number of the adept, and of the man who functions in his buddhic vehicle.

The fourth Ray also operates in close connection with the fourth Law. It is the Ray of Harmony or Beauty—Harmony through control, that control entailing the knowledge of wisdom. It is the harmony of similarity; it is the equilibrising of all through the realisation of the laws of magnetism that produce the co-ordination of the many diverse into the one homogeneous; magnetism governs the synthesis of the many aspects into a form of unity. This harmony is reached through the fifth plane, and the fifth Ray of Concrete Knowledge acts as a step to the fourth, for many who work on the fifth Ray pass eventually to the fourth. In this system the fifth Ray is of paramount importance in the development of all egos. Each must pass some time on it before definitely remaining on his monadic Ray. In many incarnations much time is spent on the fifth subplane of each plane, which is governed principally by the fifth Ray. All pass

then on the fourth subplane governed by the fourth Ray, and in this particular period of the fourth round in the fourth chain, more time is spent on the fourth subplane by evolving Egos than on any other. Many come into incarnation directly on to this plane, and it is here that they begin to think harmoniously.

The Laws in the Three Worlds.—We will now take up and briefly study the three most important laws affecting the evolving human being, as he lives his life in the three worlds. These laws are:

1. The Law of Fixation.
2. The Law of Love.
3. The Law of Sacrifice and Death.

These laws are all dominated and controlled eventually by the three higher laws in the system—the Laws of Magnetic Control, of Disintegration, and of Cohesion. There is a direct connection between these seven laws and the seven Rays or Vibrations, and if we study the correspondence we shall recognise the fact that the first law, that of Vibration, is the controlling law of the six, demonstrating through the second law, that of Cohesion, just as the solar Logos is at this time manifesting Himself through His second aspect in this the second solar system.

> The first Ray of Will or Power is the first aspect of the All-self, and in the third outpouring,[83] came

[83] *The Three Outpourings.* "In the diagram the symbols of the three Aspects (of the Logos) are placed outside of time and space, and only the streams of influence from them descend into our system of planes. . . . They represent in due order what are commonly called the three Persons of the Trinity. . . . It will be seen that from each of them an outpouring of life or force is projected into the planes below. The first of these in order is the straight line which descends from the third Aspect; the second is that part of the large oval which lies on our left hand—the stream which descends from the second Aspect until it has touched the lowest point in matter, and then rises again up the side on our right hand until it reaches the lower mental level. It will be noted that in both of these outpourings the divine life becomes darker and more veiled as it descends

down to the fifth plane, along with the other monads. A subtle correspondence exists between the monads of Will on the fifth plane, the fifth law, and the fifth Ray.

The second Ray or the Love-Wisdom aspect wields a control on the fourth and sixth planes, and dominates the Laws of Cohesion and Magnetic Control, and the astral Law of Love. There is a direct interlinking between the abstract Rays and the laws of the planes where they specially control.

The third Ray which is the Activity aspect, controls the Laws of Disintegration and of Death, on the third and seventh planes.

Therefore, it will be apparent to the careful student of the wisdom that:

1. *The Power Aspect*—Ray 1, Planes 1 and 5, and the Laws of Fixation and Vibration, form one interlocking whole.
2. *The Love Aspect*—Ray 2, Planes 2, 4, 6, and the Laws of Cohesion, Magnetic Control, and of Love, form another unit.
3. *The Activity Aspect*—Ray 3, Planes 3 and 7, and the Laws of Disintegration, Sacrifice and Death, make still another group.

It is logical for the first Ray only to have control, as yet, on two planes, for the Power Aspect waits for another system in order to demonstrate in full development. Ray two, the synthetic Ray for our system, con-

into matter, until at the lowest point we might almost fail to recognise it as divine life at all; but as it rises again when it has passed its nadir it shows itself somewhat more clearly. The third outpouring which descends from the highest aspect of the Logos differs from the others in that it is in no way clouded by the matter through which it passes, but retains its virgin purity and splendour untarnished. It will be noted that this outpouring descends only to the level of the buddhic plane (the fourth plane) and that the link between the two is formed by a triangle in a circle, representing the individual soul of man—the reincarnating ego. Here the triangle is contributed by the third outpouring and the circle by the second. . . .''—*The Christian Creed*, by C. W. Leadbeater, pp. 39, 40.

trols on three planes; it has the preponderance, for paramountly we are the Monads of Love, and Love is our synthesis. Ray three, the dominant Ray of the system which is past, its synthetic Ray, controls on two planes, and on one that is little understood, for, just as the physical body is not considered a principle, so there is a sphere of activity that is not included in our enumeration, it is past and gone. Some explanation of this lies hid in the occult words, "The Eighth Sphere."

In regard to the four minor Rays of Harmony, Concrete Science, Devotion and Ceremonial Order, their control exists in degrees on all the planes, but they have their particular emphasis in the evolution of the reincarnating ego in the three worlds at this time. These four Rays control, in a subtle and peculiar manner, the four kingdoms of nature—mineral, vegetable, animal and human —and at their merging into the three Rays of Aspect (the Activity Ray of the Mahachohan being the synthesiser of the lower four in our planetary scheme) have a correspondence with the merging of man (the product of the three kingdoms and the fourth) into the superman kingdom, the spiritual. The fourth Ray and the fourth Kingdom form a point of harmony for the lower three, and all four then pass into the major or upper three. This is worthy of our serious thought, and the analogy of the fourth plane will also be apparent. For this system, the buddhic plane, the human kingdom, and the fourth Ray of Harmony or Beauty or Synthesis, have a point of correspondence, just as the fourth rootrace is the one in which the synthesis is first observed—the door into the fifth kingdom of Spirit being then opened; the fourth rootrace also developed the astral capacity that made contact with the fourth or buddhic level possible.

In a subtle way too (I use the word subtle for lack of a better, meaning a statement of actuality that seems an

illusion), the three minor Rays, Concrete Science, Devotion and Ceremonial Law, have each a connection with the three kingdoms of nature below the human, and with the three laws of the three lower worlds.

The Ray of Ceremonial Order has special significance at this time; it controls life in the mineral world, and in the final stages of involutionary life at the point where the upward turn of evolution is made. Through Ceremonial Order comes the control of the lesser builders, the elemental forces, the point of synthesis in the lowest plane of all, the period of transition. In all such periods the seventh Ray comes in (as now) the Ray of Law and Order, of accurate arrangement and formation. It is the reflection on the physical plane of the Power and Activity Aspects working in synthesis. Rays 1, 3, 7, have an interplay, as we know. Ray seven is the appearance in combination of the forces of evolution. It is the manifestation of Power and Activity on the lowest plane of all. It is allied to the laws of the third and seventh planes, Disintegration and Death, for all periods of transition are periods of the destruction and building of forms, and the shattering of the old in order that newer and better chalices of life may be constructed.

The Ray of Devotion has a definite though little known connection with the vegetable kingdom. We must remember that it is linked to a subsidiary law of the cosmic Law of Attraction. It is in the vegetable kingdom that we find one of the first and temporary approximations between the evolving human Monad, and the evolving deva Monad. The two parallel evolutions touch in that kingdom, and then again follow their own paths, finding their next point of contact on the fourth or buddhic level, and a final merging on the second.

The concrete Rays have an especial effect on the *negative* evolution of the devas, who form the feminine aspect of the divine hermaphroditic Man, working along

the lines of more positive development. The abstract Rays do a similar work on the *positive* human hierarchy, tending towards a more receptive attitude. This hierarchy forms the masculine aspect of the divine Hermaphrodite. But at three points on the path of evolution the Monads of Love, working on the abstract qualities, touch the devas of activity working on concrete faculty. The perfection of the two evolutions marks the point of attainment of the divine Heavenly Man; it is the perfecting of the two major centres, creative activity and love, of the Logos. In their lower aspect these centres are known as the centres of generation and the solar plexus, but are transmuted, as evolution proceeds, into the throat and heart centres. Then, in a dual synthesis, they will pass on into the third system, that in which the Power aspect is developed, and the head centres will be complete. This achieved, our Logos has triumphed, and measured up to the sixth cosmic Initiation, just as He should measure up in this system to the fourth.

The Ray of Concrete Science has a peculiar relationship to the animal kingdom, in that it is the Ray that governs the merging of that kingdom into the human. The planet, Venus, in her fifth round, gave the impetus which produced the spark of mind in animal man—a fact well known. It is also the fifth Ray, and has an interesting connection with the fifth Law of Fixation. We might study, too, with profit, the analogy that can be seen between these factors and the fifth root-race, the race of peculiarly strong development of the concrete mind. The Law of Analogy always holds good.

With this as a basis, the three laws of the personality become replete with life, and can be summed up in the well-known term, "The Law of Rebirth and Death in the three worlds." The fifth law governs a fixed point in the personality, that of the fifth principle.

The Law of Love in the astral body also has its points for consideration. There is a direct link between the astral body (love in the personality), the buddhic vehicle (love in the Triad), and the Monads of Love. Later on, this will be understood more fully, but it is the main channel for the basic law of the system, Love. These three points mark periods of completion, and likewise starting-points for fresh endeavour in the life of the evolving Monad—from the personality to the Triad, from the Triad to the Monad, from the Monad back again to its source.

5. *The Law of Fixation.*—This is the governing law of the mental plane, finding its greater correspondence in the Law of Karma on cosmic mental levels. "As a man thinks, so is he;" according to his thoughts are his desires and acts, and so results the future. He fixes for himself the resultant karma. The word "Fixation" is chosen for two purposes: First, because the word implies the capacity of the thinker to shape his own destiny, and secondly because the word implies a stabilising idea, for as evolution progresses, the Ego evolves the faculty of forming definite concrete thought-forms, and, through these stable products, of subduing the fluctuations of the astral body.

This law of the fifth, or mental plane is one of the most important laws with which we have to do at any time, and it will find its most complete demonstration in the next, or fifth round. In relation to this fourth round the following facts may be gathered about its working:

It is the law under which the evolving personality builds up, during the course of many lives, the causal body; it fixes the matter inhering in that body, placed there by the man as the ages slip away, and crystallises it. Before the fourth Initiation the crystallisation is complete, and the inevitable shattering that is the result of crystallisation in all forms, takes place, setting the

indwelling life free for further progress. All forms are but hindrances and limitations, and ultimately must go, but they have their needed place in the development of the race. Eventually the causal body of the entire race itself disintegrates.

This law governs the crystallisation of all forms prior to their shattering in the process of evolution.

It governs the *time* of rebirth, being one of the subsidiary branches of the Law of Karma. Each of the seven subsidiary laws is linked to one of the cosmic laws, or with the Sirian Law of Karma. We need always to remember that the consciousness of the cosmic mental plane is the logoic goal of attainment, and that the Sirian Logos is to our solar Logos what the human Ego is to the personality. The Law of Karma, or cosmic Fixation, is the law of the cosmic mental plane, and controls the corresponding law in our system.

In the fifth round this law will act as the divider, temporarily crystallising and fixing into two great classes the human Monads, as they evolve. One group then (containing those who will reach the goal), will pass gradually out from under the domination of this law, and will come under the Law of Magnetic Control. The other will remain under the law in a static condition, until in a later period a fresh opportunity will come; old forms will break, and in another mahāmanvantara, and in its fifth period, will come the chance for which they will have waited, when they can again swing into the current of evolution and the imprisoned spirits may mount again towards their source.

In an occult sense this law is for us the one with which we are the most intimately concerned. It plays an important part in the hands of the Lords of Flame, and is one of Their main factors in controlling the three worlds. Note here an interesting fact, that Venus is the sixth planet (esoterically the second), and is in her

fifth round, and hence is ahead of us along every line.

This law demonstrates the static quality of love, static temporarily, but necessarily so when viewed from the standpoint of time, the great deluder. On the path of involution this law again works with the permanent atoms in the three worlds, with the building in of material around those atoms, in connection with the building devas and the reincarnating Egos. The devas are the mother aspect, the builders of the body, and the reincarnating Jivas are the son aspect; yet the two are but one, and the result is the divine hermaphroditic man.[84]

6. *The Law of Love.*—It is not easy, in this brief digest, to approach the tremendous problem of the place love plays in the evolving scheme of things as understood by three-dimensional man. A treatise could be written on the subject, and yet leave it unexhausted. Much light comes if we can ponder deeply on the three expressions of Love: Love in the Personality, Love in the Ego, and Love in the Monad. Love in the Personality gradually develops through the stages of love of self, pure and simple and entirely selfish, to love of family and friends, to love of men and women, until it arrives at the stage of love of humanity or group love consciousness which is the predominant characteristic of the Ego. A Master of Compassion loves, suffers with, and remains with His kind and with His kin. Love in the Ego gradually develops from love of humanity into love universal—a love that expresses not only love of humanity, but also love of the deva evolutions in their totality, and of all forms of divine manifestation. Love in the Personality is love in the three worlds; love in the Ego is love in the solar system, and all that it contains; whilst love in the Monad demonstrates a measure of cosmic love, and embraces much that is outside the solar system altogether.

[84] See page 52.

This term "The Law of Love," is after all too generic a term to apply to one law governing one plane, but will have to suffice for the present, as it conveys the type of idea that is needed, to our minds. The Law of Love is in reality but the law of the system in demonstration on all the planes. Love was the impelling motive for manifestation, and love it is that keeps all in ordered sequence; love bears all on the path of return to the Father's bosom, and love eventually perfects all that is. It is love that builds the forms that cradle temporarily the inner hidden life, and love is the cause of the disruption of those forms, and their utter shattering, so that the life may further progress. Love manifests on each plane as the urge that drives the evolving Monad onwards to its goal, and love is the key to the deva kingdom, and the reason of the blending of the two kingdoms eventually into the divine Hermaphrodite. Love works through the concrete rays in the building of the system, and in the rearing of the structure that shelters the Spirit, and love works through the abstract rays for the full and potent development of that inherent divinity. Love demonstrates, through the concrete rays, the aspects of divinity, forming the *persona* that hides the one Self; love demonstrates through the abstract rays in developing the attributes of divinity, in evolving to fullest measure the kingdom of God within. Love in the concrete rays leads to the path of occultism; love in the abstract rays leads to that of the mystic. Love forms the sheath and inspires the life; love causes the logoic vibration to surge forward, carrying all on its way, and bringing all to perfected manifestation.

In System I, Activity, Desire for Expression, and the *Impulse to Move* was the basic note. That activity produced certain results, certain permanent effects, and thus formed the nucleus for the present system. Ordered Activity is the foundation of this system of ordered

Love, and leads to system three, wherein ordered Activity, with ordered Love for its impulse, results in ordered loving Power.

The sixth Ray of devotion and the sixth law of love have a close alliance, and on the sixth plane comes the powerful working out in the lower Triad, the Personality, of the Law of Love. On the astral plane, the home of the desires, originate those feelings which we call personal love; in the lowest type of human being this shows itself as animal passion; as evolution proceeds it shows itself as a gradual expansion of the love faculty, passing through the stages of love of mate, love of family, love of surrounding associates, to love of one's entire environment; patriotism gives place later to love of humanity, often humanity as exemplified in one of the Great Ones. The astral plane is, at the present time, the most important for us, for in desire—not corrected or transmuted—lies the difference between the personal consciousness and that of the Ego.[85]

In the sixth Scheme, that of Venus, this can be seen clearly; it is the scheme of love. Viewed from one angle, the Venusian Scheme is the second, and from another it is the sixth. It depends upon whether we reason from the circumference to the centre or the reverse.

It is the home of the planetary Logos of the sixth Ray. This may sound like a contradiction, but it is not so really; we must remember the interlocking, the gradual shifting and changing, that takes place in time on all

[85] Why do we consider this matter of the devas of the middle system (as we might call those connected with this system and with buddhi and kamamanas) in our consideration of thought forms? For two reasons: One is that all that is in the solar system is but substance energised from the cosmic mental and astral planes, and built into form through the power of electrical law; all that can be known is but forms ensouled by ideas. Secondly, that in the knowledge of the creative processes of the system, man learns for himself how in time to become a creator. We might illustrate this by remarking that one of the main functions of the Theosophical movement in all its many branches is to build a form which can be ensouled, in due time, by the idea of Brotherhood.

the Rays. In the same way the Earth chain is the third if viewed from one aspect and the fifth viewed from another.

In the sixth chain of each scheme, this sixth law and the sixth Ray have a very important significance, whilst the seventh chain of each scheme is always synthetic—Love and Activity in a perfect balance. The same effect can be demonstrated in the sixth Round. In the sixth Round of the present chain of the Earth scheme, the sixth law will demonstrate with great clarity and force, as love shown in brotherhood, love translated or transmuted from the astral to the buddhic. So in the sixth rootrace and the sixth subrace a similar analogy will be seen. Out of the shattered form of the fifth subrace of the fifth root race, built up under the fifth Ray of Concrete Knowledge, with the aid of the fifth Law of Fixation, will emerge the sixth subrace of brotherly love —love shown in the realisation of the one life latent in each Son of God.

7. *The Law of Sacrifice and Death.* This law links itself to the third law, that of Disintegration following the connection that always exists between the atmic and the physical plane. The Law of Disintegration controls the fivefold destruction of forms in the five lower worlds, and the Law of Death controls similarly in the three worlds. It is subsidiary to the third law. The Law of Sacrifice is the Law of Death in the subtle bodies, whilst what we call death is the analogous thing in the physical body. This law governs the gradual disintegration of concrete forms and their sacrifice to the evolving life, and is closely linked in its manifestation with the seventh Ray. This Ray is the one that largely controls, that manipulates, that geometrises and that holds sway over the form side, governing the elemental forces of nature. The physical plane is the most concrete exemplification of the *form side;* it holds the divine life imprisoned or

enmeshed at its densest point, and it works at this time in line with the seventh law. In a mysterious way this law is the reverse side of the first, or the Law of Vibration. It is Vulcan and Neptune in opposition, which is as yet an almost incomprehensible thing for us. The densest form of expression on the physical plane is after all but a form of synthesis; just as the rarest form of expression on the highest plane is but unity or synthesis of a finer kind. One is the synthesis of matter, and the other the synthesis of life.

This law governs the seventh chain in each scheme; each chain having achieved the fullest expression possible in the scheme, comes under the Law of Death, and obscuration and disintegration supervenes. In a cosmic sense and analogy, it is the law that governs the coming in of pralaya at the end of a system. It is the law that shatters the cross of the cosmic Christ, and places the form of the Christ within the tomb for a period of time.

The Principle of Mutation. In concluding the above information about the laws, it is needful that we all recognise the extreme danger of dogmatising about these matters, and of the risk of laying down hard-and-fast rules. Much must remain unexplained and untouched, and much also will serve to raise only questions in our minds. Comprehension is as yet impossible. Until fourth-dimensional sight is ours, it will scarcely be possible for us to do more than hint at, and get a passing vision of, the complexity and the interweaving in the system. It is not easy for us to do more than grip as a mental concept the fact that the rays, schemes, planets, chains, rounds, races and laws form a unit; seen from the angle of human vision the confusion seems unimaginable, and the key of its solution to be so hidden as to be useless; yet, seen from the angle of logoic sight,

the whole moves in unison, and is geometrically accurate. In order to give some idea of the complexity of the arrangement, I would like here to point out that the Rays themselves circulate, the Law of Karma controlling the interweaving. For instance, Ray I may pass around a scheme (if it is the paramount Ray of the scheme) with its first subray manifesting in a chain, its second in a round, its third in a world period, its fourth in a root race, its fifth on a subrace, and its sixth on a branch race. I give this in illustration, and not as the statement of a fact in present manifestation. This gives us some idea of the vastness of the process, and of its wonderful beauty. It is impossible for us, sweeping through on some one Ray, to visualise or in any way to apprehend this beauty; yet, to those on higher levels and with a wider range of vision, the gorgeousness of the design is apparent.

This complexity is for us very much increased because we do not yet understand the principle governing this mutation. Nor is it possible for even the highest human mind in the three worlds to do more than sense and approximate that principle. By mutation I mean the fact that there is a constant changing and shifting, an endless interweaving and interlocking, and a ceaseless ebb and flow, in the dramatic interplay of the forces that stand for the dual synthesis of Spirit and matter. There is constant rotation in the Rays and planes, in their relative importance from the standpoint of time, which is the standpoint most closely associated with us. But we can rest assured that there is some fundamental principle directing all the activities of the Logos in His system, and by wrestling to discover the basic principle on which our microcosmic lives rest, we may discover aspects of this inherent logoic principle. This opens to our consideration a wide range of vision, and

though it emphasises the complexity of the subject, it also demonstrates the divine magnitude of the scheme, with its magnificent intricacies. The reason the fourth is a major round is because in this round two things happened—the spark of mind was implanted and the door was opened from the animal kingdom into the human; and later, another door opened, on to the Path leading from the human kingdom into the spiritual—again a dual reason. The fifth round is a major round because it marks a point in evolution where those who will achieve the goal, and those who will not, are sharply differentiated into two groups; the seventh is a major round because it will mark the merging of the two evolutions, the human and the deva.

The major root races are chosen under the Law of Correspondence. In the third root race came the third Outpouring, the merging and the point of contact between the Spiritual Triad and the Lower Quaternary. The fifth root race marks a point where higher and lower manas approximate, and where the concrete mind, meeting its highest development of this round, gives place to the intuition from above. Here again we have a twofold reason. The seventh root race again demonstrates dual attainment, love in activity, the basis of the third system of Will or Power.

The three major Rays, being dual, are their own sufficient explanation. They are at present the mode of expression of the three aspects, and demonstrate under their appropriate Logoi, Who manipulate world affairs through the three departments, of which the rulers on our planet are the Lord Maitreya, the Manu, and the Mahachohan. The three major planes demonstrate easily their unique position—on plane two we have the home of the Monads of Love, on plane five we find the habitat of their reflections, the reincarnating Egos, and

on the physical plane we find the working out at its densest point of the life of the Spirit.

This principle of mutation governs every department in the Law of Correspondences, and certain things can be stated as regards the system, and its competent parts which will be found illuminating if we remember that they are facts *for the present.* Let me again illustrate: we have been told that the three major Rays *at this time* are the first, the second, and the seventh. But later, the Rays now major may become subsidiary, and others take their place, though for this solar system the second Ray, being the synthetic Ray, will always be a major Ray. Perhaps we can here get a hint on this great principle, though we must be careful not to draw it out to too fine a conclusion. For this system the major Rays will always be the dual Rays—the negative-positive Rays, the masculine-feminine Rays—this being the dual system. The major Rays for system three will be those in triple manifestation.

The following table may be found of interest, if regarded as relative, and as holding information for the present time, but also as being subject to change and circulation:

7 Rays	Major 1-2-7	Four subsidiary converging on the fifth.
7 Principles ..	3 Major	Monad, Ego and Personality, synthesising at various stages the four subsidiary.
7 Chains	Major 1-4-7 ...	
7 Planes	Major 2-5-7 ...	
7 Manvantaras.	Major 3-4-7 ...	
7 Rounds	Major 4-5-7 ...	
7 Root races ..	Major 3-5-7	
7 Sub races ...	Major 1-5-6 ...	
7 Initiations ..	Major 1-4-5 ...	if viewed from the angle of human attainment, and 1-5-7 if viewed from a higher.

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